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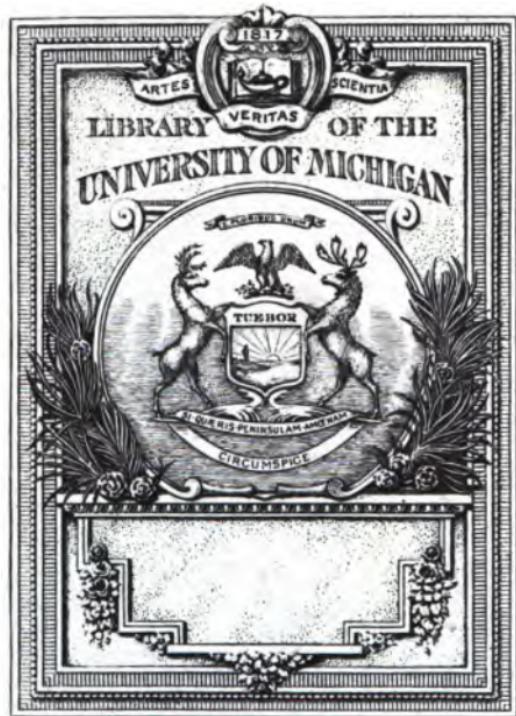
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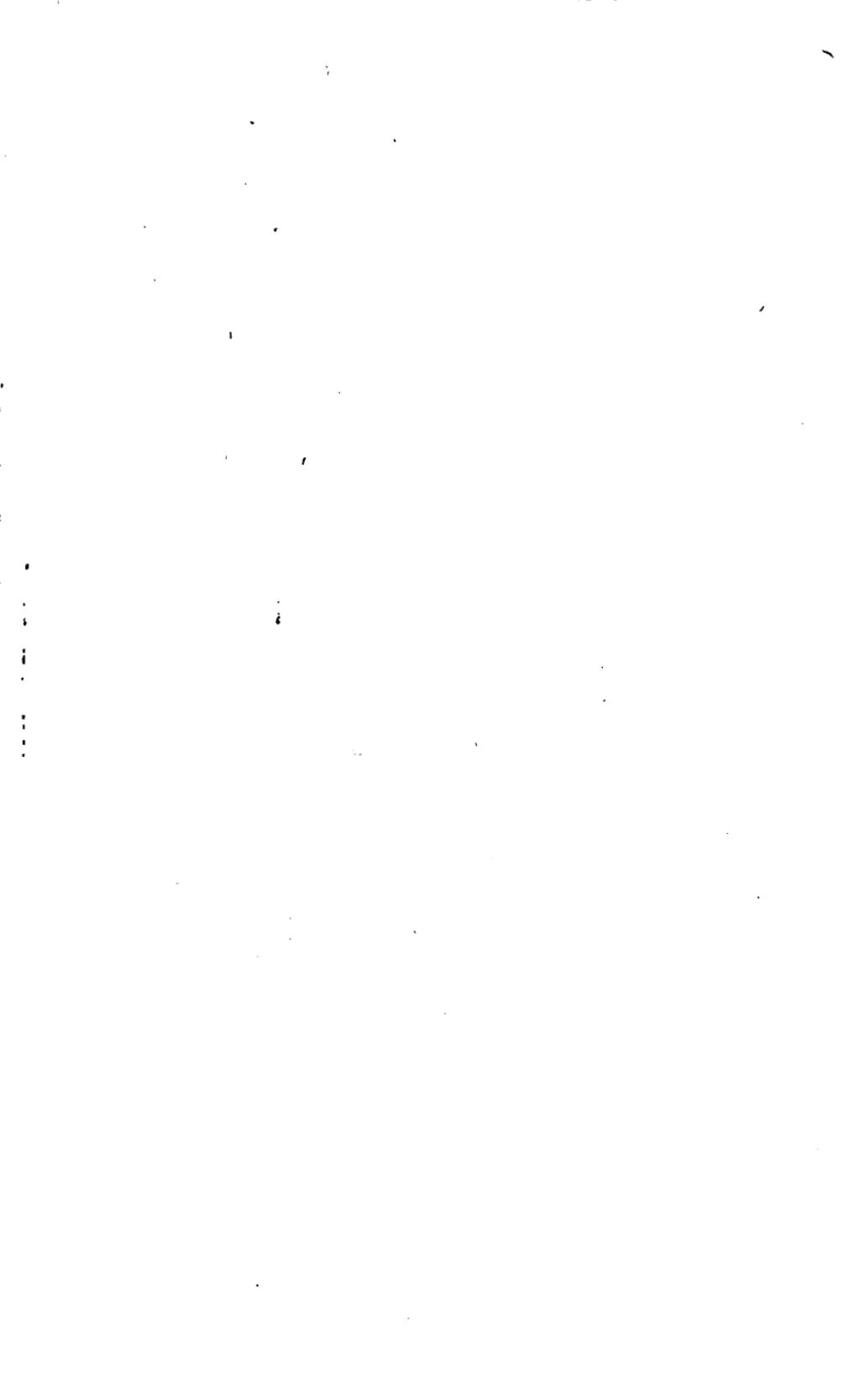
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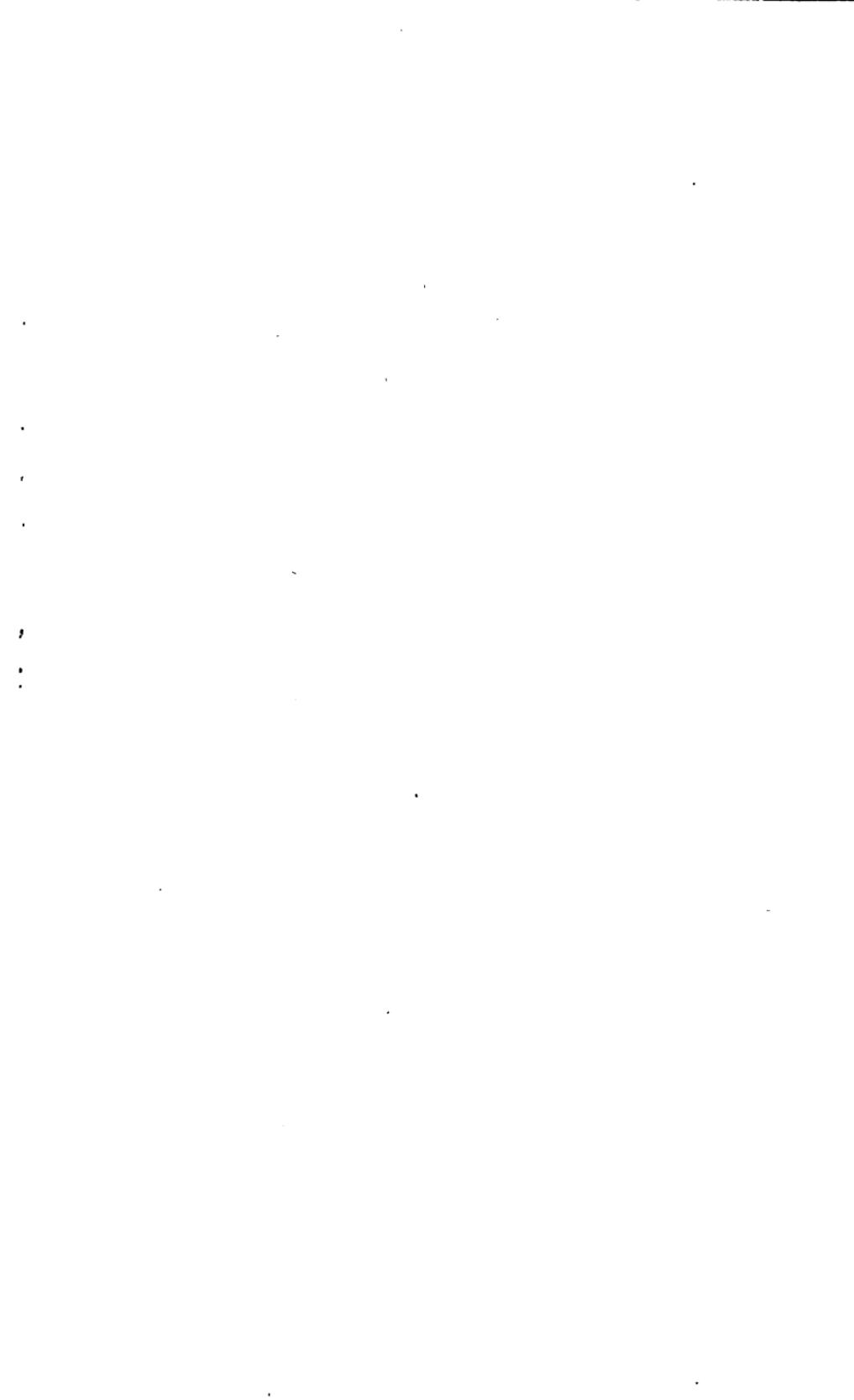
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iv DEDICATION.

WHEN a Person is well vers'd in *Geography*, to look on a Map, reminds him of what he before study'd ; and thus far, I flatter my self, this little Work may be of use to your GRACE, in regard of the *Roman History* : for as the *one* presents you at one View, with all the different Prospects of the Universe, so the *other* brings to Remembrance, the Transactions of many Ages, and assists Contemplation with the most remarkable Passages of the Greatest Men that ever liv'd.

YOUR GRACE is now past the painful Parts of Literature, and happily arriv'd at an Age to put in Practice, what You have so long been Studying : *Men*, not *Books*, must now employ your Hours. If therefore what I have done, may spare your GRACE the Trouble of inspecting into larger Volumes, and

## DEDICATION.

and hinder the World from being depriv'd, tho' for the smallest time, of those Blessings, which your GRACE's Publick Appearance has the Power of bestowing, my Performance will be of universal Service, and give me a Merit, to which I cou'd no otherwise pretend.

IT is, my LORD, with an Infinity of pleas'd Expectation, that the Eyes of all *good Men* are fix'd upon your GRACE; and what indeed may they not hope from a young Nobleman, descended from a Race more conspicuous for their *Vertues*, than great *Titles*! — A Race, which in every Generation, has improv'd in Glory, and shew'd, they regarded Nothing in Competition with true Honour! — But as it is not to be doubted, that your GRACE will fail to make a Figure, answerable to your

vi *DEDICATION.*

*Illustrious Birth, and Elegant Education,* I shall restrain the struggling Impatience of my grateful Inclinations, and forbear to expatiate on those fine Qualities, which so early adorn your Mind; entreated Leave only to thank that generous Condescension, which has allow'd me the Glory of subscribing my self,

*With the most profound Duty  
and Submission,*

*Your GRACE's*

*Most Obedient,*

*Most Humble, and*

*Most Faithfully*

*Devoted Servant,*

WILLIAM HATCHETT.



# T H E P R E F A C E.

**W**HEN Prefaces are written to point out any difficult Passage in an Author, they are necessary : when to excuse his Errors, or to acquaint his Readers with the Motives of his Undertaking, or to signify the Pleasure he had in the Performance, they are to be indulg'd, as Tokens of Humility, Desire of instructing, and Emulation ; but when they are only intended as a Supplement to the Bulk of the succeeding Labour, then they are ridiculous, and deserve not Perusal.

*I must own, a Preface to the following Sheets, is no way necessary, since the Title-Page, the first History, and Moral Reflection, serve to give a sufficient Idea of the whole ; but as they were compil'd by a Person of Figure in the World, and treat on Matters, as well beneficial to those in a Private Capacity, as peculiarly adapted to Princes, it wou'd be an unpardonable Piece of Self-sufficiency, were I vain enough to imagine, that my weak Endeavours have no need of all imaginable Indulgence from my curious Readers, for the Faults I may have committed in this Translation.*

Nothing therefore cou'd so much incline me to hope the Good Nature of the Publick, as this candid Acknowledgement, together with the great Pains I have taken to do my Author Justice. It's true, I was not ignorant of what so often renders Works of this Kind defective; yet, without ascribing any Merit to my self, I may venture to say, I have discharg'd the Office of a faithful Translator: Beauties attributed to the Original, or Imperfections to the Translation, had little Influence to slacken my Affiduity, or make me hurry it over by the Sheet, as is but too frequently the Custom.

As to the Stile of my Author, it is very concise; and where I cou'd be so, without rendering the Expression dark in English, I have imitated it; otherwise, I have follow'd his Sense, and dress'd it in a proper Phrase.

I can add no more, without being superfluous; therefore I commit my Performance, such as it is, to the World. Those, by nature indulgent, will overlook the Errors, and be pleas'd with the few Beauties, they may meet with: Others, more inclin'd to find a Fault than excuse one, will convert all into Error. To the one, I owe Gratitude; to the other——





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## *The MORALS of PRINCES.*

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### JULIUS CÆSAR. I.

#### *The HISTORY.*

“**U**ON JULIUS CÆSAR’s Arrival at *Rome*, from his Government in *Spain*, he found the Commonwealth divided by two Factions: One headed by “**C**NEIUS POMPEY, the other by **M**ARCUS **C**RASSUS. Each strove to bring him over to his own Interest, but CÆSAR evaded their several Sollicitations, and chose rather to become Mediator of Peace between them.

## The MORAL REFLECTION.

CÆSAR's Ambition cou'd not suffer to be under subjection, but aspir'd to reign; he therefore made himself an Umpire between CRASSUS and POMPEY, that they might both depend on him. He only *reigns*, who does not *depend*; he does not *depend*, who *judges*; and he *judges*, who is *Arbitrator* between two *Competitors*. CÆSAR did not intend, by this Conduct, to render either of the Rivals more formidable and powerful than the other; but, under the Pretext of his Mediation, aim'd at weakening them both. He negotiated a Peace between them, not with a View of uniting them to one another, but with that of uniting them both to himself; his Design was not to make them Friends, but to oblige them to lay down their Arms.

## The H I S T O R Y.

“ P E A C E being concluded, by the  
“ good Offices of CÆSAR, between POMPEY  
“ and CRASSUS, they mutually join'd their  
“ Interests to make him Consul; and du-  
“ ring the whole time of his Consulship,  
“ his Colleague never appear'd at Court.

## The MORAL REFLECTION.

CÆSAR cou'd never endure that the Reputation of good Government shou'd be attri-

## of PRINCES.

attributed to any, but himself. He labour'd, continually, to influence the *Roman* People to believe the Advantages of single Government, and dispos'd their Minds to approve of Monarchy in Consulship; by which means, he pass'd upon them for a Consul, while he was actually introducing Usurpation and Tyranny. State Revolutions, if effected on a *sudden*, are commonly *violent*; and whatever is *violent*, is seldom *lasting*. The People tolerate and embrace, without the least Murmur or Discontent, any Imposition that has not the Shew of Novelty; and the surest way to subdue, is to sooth them.

## The HISTORY.

“ WHILE CÆSAR was Consul, he  
“ marry'd his Daughter JULIA to POMPEY,  
“ and, by a second Marriage, espous'd the  
“ Daughter of LUCIUS PISO, who was to  
“ succeed him in the Consulship.

## The MORAL REFLECTION.

CÆSAR contracted these two Alliances, on no other Motive, than to serve him as Instruments of his Policy. While JULIA imagin'd, her Engagement with POMPEY, was solely owing to the Sincerity of his Affection, her Father was employing all his Art to engage POMPEY, and made this

Union a Help to his Designs. Thus too the Daughter of Piso equally believ'd, that **CÆSAR** had made choice of her, as the Partner of his nuptial Bed, while he only made use of her, as a Step to arrive at Sovereign Power. For *Private Men*, Marriage is the *End* of their Views, but *Princes* make use of it, only as an *Expedient*. To *Common People*, Conjugal Love is design'd as a *Pleasure*; but to *Politick Men*, as an *Instrument* of Commerce.

### The H I S T O R Y.

“ **CÆSAR**’s Consulship being expir’d,  
“ he chose the Government of *France*;  
“ march’d thither with an Army, and made  
“ war on several Nations.

### The M O R A L R E F L E C T I O N.

**CÆSAR** consider’d Factions might raise him to the first Station in the Common-wealth, but cou’d never make him Master of it: that cou’d not be effected, without an Army; but then the Difficulty was, how to appear in arms, without discovering his Design. Here it was, that **CÆSAR** show’d his Skill: he took up Arms for the Common-wealth; exerted his Courage, in order to make himself Master of it: and extoll’d it with all seeming Warmth and Sincerity, the better to oppress it. In  
good

good Policy, the Art of Secrecy doth not consist in an absolute Silence, but in discovering sometimes a probable Intention, in order to conceal and disguise the true one; or even in giving a true one, provided it be not the principal. The most subtle Dissimulation in the World, is in knowing well, *when* and *how* to make use of the Truth.

*The HISTORY.*

“ CÆSAR’s Faction being unexpectedly, and on a sudden reduc’d, (by the Deaths of his Daughter, POMPEY’s Wife, and of MARCUS CRASSUS, slain by the Parthians in *Asia*) he was not confirm’d in the Charge he had in *France*; but receiv’d Orders from the Senate to return with all expedition to *Rome*, and commit the Conduct of the Army to his Successor; to which CÆSAR gave Answer, that he wou’d readily obey, provided POMPEY shou’d be oblig’d to do the same.

*The MORAL REFLECTION.*

IF CÆSAR had given an absolute Answer, that he would not obey, his Name wou’d have been immediately register’d on the List of Rebels and proscrib’d Persons, which dishonourable Character wou’d have

prov'd the total Destruction of his Fortune ; for then many wou'd have been ashame'd to follow him ; and without whose Adherence, it was not possible for him to accomplish his Designs : He therefore sent this Answer, *that he expected the same Fate as POMPEY.* This prudent Reply, expressing an Emulation, had the Appearance of a Virtue ; cloak'd his Conspiracy against the Commonwealth ; and taught how to disobey, without being accounted a capital Offender. By CÆSAR's declaring he was ready to share POMPEY's Fate, he oblig'd his very Enemies to protect him, lest POMPEY shou'd likewise fall under the same Censure ; and disengag'd himself from the Necessity of a Compliance, being thoroughly perforated, that POMPEY wou'd never agree to lay down his Arms. Let him, who means *No*, avoid rendering himself odious, by saying *Yes*, with the Addition of a Proviso, that may *seem*, but not *be* possible.

*The H I S T O R Y.*

“ I T was not in the power of CÆSAR  
 “ to bribe the Senators into his Interest,  
 “ he therefore seduc'd the Soldiers, by gi-  
 “ ving them double Pay ; after which, he  
 “ headed them, and so pass'd the *Rubicon* :  
 “ which terrify'd the Senate so much, that  
 “ they

“ they fled to Durezzo, leaving all Italy  
“ in CÆSAR’s power.

*The MORAL REFLECTION.*

HE who embarks in any great and important Enterprize, ought to be provided with various Schemes for the compassing it; to the end that, if one of them shou’d miss its effect, the other may prove more successful. CÆSAR had not indeed any of the first Rank in his Interest, but wanted not the Springs of Action, *Money and Strength.* The Senate’s Resolution of reducing CÆSAR to obedience, was only grounded on their arbitrary Authority, and consequently cou’d not oblige him to one Step: CÆSAR’s Resolution of bringing *Rome* under his Subjection, was not only grounded on the Aid of his Confederates, but on a surer Foundation still, that of a formidable Army, which put the Senate both to Confusion and Flight. He, therefore, who wou’d *command*, let him seek, by *Force of Arms*, to be *obey’d*.

*The HISTORY.*

“ CÆSAR was now in full Possession,  
“ and Master of *Rome*, yet he did not  
“ judge it proper to act at first as such. He  
“ recompens’d his Soldiers without incom-  
“ moding the Citizens, by making use of

“ the publick Treasure ; justify’d his Conduct, by attributing the Cause of that Confusion to POMPEY ; shew’d himself desirous of Peace, and by these plausible Pretexts, got himself a second time chose Consul.

### The MORAL REFLECTION.

CÆSAR order’d a strong Garrison to be kept in *Rome*. The People imagin’d him a zealous Common-wealth’s Man, because he declar’d, that his Ambition extended no further than to attain the Consulship ; and that the occasion of the War proceeded only from an Emulation of POMPEY. He, further, strictly forbid the Soldiers to pillage, because he found it consistent with his Interest, to persuade the People, that that Army did not belong to CÆSAR, but to *Rome* : Thus, by this refin’d Policy, he was look’d upon as no more than Consul, while he was making his way to the Royal Dignity. CÆSAR, by these Artifices, did not only gain the good Opinion of the Commonalty, but likewise rivetted himself more and more into their Affections ; because, as the Soldiers were flush of Money, it caus’d a great share of the Treasure of the Commonwealth to circulate among them : and the Populace are always most delighted with that

that Government, in which Money *flows*, and in which they can enrich themselves.

### The HISTORY.

“ *CÆSAR*, rather than pursue *POMPEY* to *Durazzo*, chose to go into *Spain*, where *POMPEY*’s Army was quarter’d, saying, *Let us first attack the Army without a General, and then we’ll face the General without an Army*. At his Departure, he committed the Management of Affairs in *Italy*, to *CAIUS ANTONY* and *DOLABELLA*; ordering them to make all necessary Preparatives to facilitate his Navigation at his return.

### The MORAL REFLECTION.

*CÆSAR*’s Enmity was not levell’d at the *Person* of *POMPEY*, but directed against his *Power*, which consisted in his Army: he chose therefore, rather to go into *Spain*, than to *Durazzo*; neither wou’d he have gone thither at all, had not *POMPEY* form’d another Army there. Personal Hatred is private Anger, but *CÆSAR*’s Anger was princely, and had no other Enemy, than the Obstacle that hinder’d him from reigning. This is the Reason, why *CÆSAR* was always reputed to have been merciful to those he conquer’d; because he had no sooner obtain’d Victory over them, than all Motive

tive of Revenge ceas'd in him. *Love and Hatred* extend no further in the Hearts of Princes, than what regards the Principality.

### The HISTOR Y.

“ *CÆSAR* having subdu'd the Legions  
“ of *POMPEY* in *Spain*, set sail for *Du-*  
“ *razzo*, where he lost the first Battle, but  
“ gain'd the second on the Plains of *Phar-*  
“ *alia*, with the total Defeat of *POMPEY*,  
“ who on that, fled into *Egypt*.

### The MORAL REFLECTION.

THO' *POMPEY* had the Advantage of *CÆSAR* the first Rencounter, yet he hoped to repair the Loss in the second: his ill Success did not afford him Matter of Fear, or abated his Courage in the least, but serv'd him as a better Instruction against all future Attacks: he therefore *re-engag'd* and *conquer'd*. Let him not imagine, who aims at the Diadem, that all is lost by one Cast of bad Fortune; for if *Fortune* has at one time the *Better of Courage*, *Courage* may afterwards *recover* the Advantage. He who is prepossess'd with the Assurance of over-coming, at least overcomes his Fear; whereas, he who is apprehensive of losing, loses, in Reality, all Hopes of subduing. Bold-ness and Power are such inseparable Companions,

panions, that they seem to be born together ; and when once *divided*, they both *decay* and *die* at the same time. CÆSAR, who was always bent on ruling, was full of Vigour and Resolution at the very Idea of it. As he was passing the *Rubicon*, *Let us go over*, said he, *this Passage is the Die, on which our Fate depends*. When the Pilot was compell'd by bad Weather to tack about, he said, *Go ! carry CÆSAR and his Fortune*. A familiar and common Saying of his, was this Verse of EURIPIDES ; *That it was lawful to break through the Laws, in order to seize the Government*.

### The HISTORY.

“ CÆSAR pursu'd POMPEY into E-  
“ gypt, where he was beheaded by PRO-  
“ LEMY's Order, with a View of flatter-  
“ ing and engaging the future Favour of  
“ the Conqueror. His Head being pre-  
“ sented to CÆSAR, he refus'd looking at  
“ it, and seem'd to lament his ill For-  
“ tune.

### The MORAL REFLECTION.

LET not a Prince ever seem to approve an infamous Deed, how advantageous soever it may be to him ; but rather publickly reprimand and punish it, that he

he may excuse himself from bestowing any Recompence, which ought never to be given for a scandalous Action. 'Twas thus CÆSAR acted: PTOLEMY had render'd him a singular Piece of Service; for if POMPEY had surviv'd, he wou'd in all probability have rally'd again; yet CÆSAR acted a Concern for his Death, to dethrone PTOLEMY with the greater Shew of Reason: whereas, if he had express'd a sensible Pleasure at such an Action, he must then have left PTOLEMY the Crown out of Gratitude, which was opposite to his Design of reigning himself. The Maxim of the Great Men who liv'd in the time of *Paganism*, was to undervalue and slight good Turns and Services, to avoid being oblig'd to recompense them.

## The H I S T O R Y.

“ CÆSAR having made an Acquisition of *Egypt*, by the Defeat of PTOLEMY’s Army, and Death of himself, gave it into the hands of CLEOPATRA, whom he was fallen in love with.

## The MORAL REFLECTION.

CÆSAR’s Passion for CLEOPATRA lost him the Government of *Egypt*, yet it did not cause him to pass so much as a Day idle: at the same time he was at war with

with PTOLEMY, he made love to CLEOPATRA. The Desire of reigning employ'd the first Passion of his Soul, CLEOPATRA engross'd the second. He knew how to divert himself, without giving any body room to take advantage of his Foible ; he was accus-tom'd to command others, and knew as well how to command his own Passions. He enjoy'd the full Possession of his Pleasure, but lessen'd not his Grandeur ; he bore an uncontested Sway, and at the same time indulg'd himself in the softest Wishes. He lov'd without Effeminacy ; neither did he pay Homage, or, as is usual, serve a Lady, but was serv'd himself by a Queen. He aspir'd after Glory, even in what is esteem'd his Frailties : He knew how to languish, without derogating from the *General* ; and how to be a Lover, without ceasing to be CÆSAR.

### *The HISTORY.*

“ AFTER CÆSAR had reduc'd *Egypt*,  
“ with many other *African* Provinces, un-  
“ der his Subje<sup>t</sup>ion, he return'd to *Rome*,  
“ in order to receive the Honours due to  
“ his Conquests ; but wou'd not allow the  
“ Victories, obtain'd against POMPEY, to be  
“ reckon'd among them.

## The MORAL REFLECTION.

*CÆSAR* could not triumph over a *Roman Consul*, without incurring the Dis-pleasure of *Rome*. On his first Appearance in the *Capitol*, he receiv'd more Applause for omitting that Victory, than for all those he had gain'd: Every one prais'd his Mode-ration, in appearing both Glorious and Triumphant, without a mixture of Pride and Ostentation. *CÆSAR*'s very Enemies, who had been once overcome by his Arms, were thus a second time conquer'd by his Prudence and seeming Virtue. All his other Victories were won by *CÆSAR* the *Soldier*, but this last was a Triumph of *CÆSAR* the *Prince*: Fortune had no share in this Glory; it was entirely owing to *Virtue* and to *CÆSAR*.

## The H I S T O R Y.

“ *T H I S* Triumph establish'd the *Roman Empire*, and *CÆSAR* was now Master of “ the World; however, he wou'd not be “ call'd King, but Emperor, a Title usually “ given to a General, who had triumph'd. “ The Flattery of his Enemies prevailing “ on him afterwards, to accept the Title of “ King, he was induc'd at last to a sort of “ Compliance; assum'd an absolute Autho-“ rity; rose no more from his Seat, as he “ was

“ was wont to do, when the Senate appear’d  
“ before him; made a publick Jest of the very  
“ Name of a Common-wealth; and highly  
“ resented the Conduct of some Tribunes,  
“ who had committed a Man to Prison for  
“ crowning one of his Statues: For all  
“ which, some of the principal Citizens,  
“ *viz.* M. BRUTUS, CAIUS CASSIUS,  
“ CAIUS CASCA, ATTILIUS CIMBRIUS,  
“ SERVIUS GALBA, Q. LIGERIUS, M. SPU-  
“ RIUS, and others, conspir’d together a-  
“ gainst CÆSAR, and as they were fitting in  
“ the *Capitol*, in the midst of the Senate,  
“ assassinated him on the 15th of *March*,  
“ giving him 23 Wounds. This happen’d  
“ in the 65th Year of his Age, the fifth Month  
“ of his Imperial Dignity, the 4th after his  
“ last Triumph, and 42 Years before the  
“ Birth of our Saviour.

### *The MORAL REFLECTION.*

CÆSAR became King, while he carry’d the Appearance of a stanch Republican; and as soon as he took upon himself that Title, the Republicans themselves were his Executioners. CÆSAR used all his Skill to raise himself, but neglected the chief Article, which was to secure himself from falling. He shou’d have consider’d the Uncertainty of humane Affairs, which, tho’ carry’d to the highest pitch, are soon brought down, if not well supported. That Prince,

who believes himself most *secure*, is most expos'd to *Danger*; while he, who is ever *Diffident*, reigns commonly with *most Security*.

*The HISTORY.*

“ *CÆSAR* was forewarn'd of his  
 “ Death by the Interpreters of the many  
 “ Prodigies, which appear'd at that time;  
 “ but more particularly by one *SPURINUS*,  
 “ who caution'd him to beware of the 15th  
 “ of *March*. *CÆSAR*, happening to see  
 “ him on that very Day, as he was going to  
 “ the *Capitol*, said to him, in a jesting way:  
 “ *Now SPURINUS!* the 15th of *March* is  
 “ come. Yes, reply'd the other, *but it is*  
 “ *not yet past*.”

*The MORAL REFLECTION.*

THE *RE* can't be a better and more useful Reflection made upon these Events, than that, which *CÆSAR* made himself. He used to say to those, who advis'd him to be careful of his Person, that, *he had much rather chuse to die at once, than to live in a perpetual Dread and Fear*; that *he had acquir'd Glory and Power enough, and so cou'd never leave the World with more Honour*. Being ask'd, by way of Discourse, the Day before his Assassination, what Death he wou'd make choice of? He answer'd, *that which was*

was sudden and unexpected. His great Soul always wish'd Misfortunes might not surprize him, lest his Enemies shou'd take that advantage of triumphing over him. He maintain'd this Greatness of Mind to his last Moment: Seeing M. BRUTUS in the number of the Conspirators, he said to him, *Oh Son! art thou among them too?* These were his last Words; so covering his Face with his Garment, he prepar'd to receive his Fate. After that, he fell on the Ground, and with his left Hand drew down the Skirt of the Imperial Mantle to his Feet, setting a greater Value on his *Dignity*, than on his *Life*.





## OCTAVIUS AUGUSTUS. II.

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### *The HISTORY.*

OCTAVIUS, JULIUS CÆSAR'S  
 Nephew, receiving the News  
 of his Assassination, left *Ap-*  
*polia*, where he then was, and  
 hasten'd to *Rome*, fully bent  
 to revenge it; but his Mother and Rela-  
 tions dissuaded him from prosecuting his  
 Design, and advis'd him rather to appear  
 no ways affected at his Uncle's Death,  
 since it met with the Approbation of the  
 Common-wealth, and that by no other  
 means he cou'd hope to succeed him in  
 the Empire.

### *The MORAL REFLECTION.*

THO' Octavius was then but a Youth  
 of eighteen Years of Age; yet their Politick  
 Instructions were not lost on him: He not  
 only laid aside all Thoughts of revenging  
 his Uncle's Murder, but likewise, to attain

his Ends with more Facility, declar'd himself against MARC ANTONY, who was hated by the Common-wealth, because he had been belov'd by CÆSAR. Where the Desire of reigning is predominant, all Love and Harmony between Friends and Relations cease; and where Business and Interest of State require Attention, all private Affairs are postpon'd. Affection in *Kindred* is grounded on the Love of *others*; the Desire of *ruling* is built on *Self-love*: The Passion of the one is natural; the Desire of the other rises somewhat higher. The Love of Parents is what Man shares with brute Beasts; the Desire of Dominion raises him even above himself.

### The HISTORY.

“ OCTAVIUS, finding MARC ANTONY dispos'd to make a vigorous Opposition, judg'd it best to have recourse to the Common-wealth for Succour. He was immediately, by CICERO's Interest and Recommendation, created Senator, and sent in the Character of *Vice-Prætor*, accompany'd with the Consuls IRCIUS and PANSA, to attack MARC ANTONY, who had besieg'd Modena.

## The MORAL REFLECTION.

THE good Effects, his Mother's prudent Counsel produc'd, are these: The Common-wealth, believing OCTAVIUS a zealous Republican, repos'd a Confidence in him as such, and intrusted him with Part of the Army. He claim'd indeed by Birth-right, a Share of CÆSAR's Patrimony, but by following his Mother's Advice, he succeeded him in all that cou'd support his Pretensions to the Crown. This proves that a wise Counsellor is no less valuable than a Kingdom.

## The HISTORY.

“ THE Republick's Armyworstethat  
 “ of MARC ANTONY; IRCIUS died in the  
 “ Field; PANSA surviv'd not the Engage-  
 “ ment many days; and OCTAVIUS remain'd  
 “ to engross the sole Honour of the Vic-  
 “ tory.

## The MORAL REFLECTION.

ALL Rome was of opinion that OCTAVIUS out of an Ambition of having the sole Command of the Army, had in the Heat of the Action, both caus'd IRCIUS to be kill'd, and Poison to be mix'd with what was apply'd to PANSA's Wounds. As OCTAVIUS had no greater Obstacle to frustrate his private View of succeeding CÆSAR, than the super-  
 riour

their Authority of these two Consuls his Friends, so he found no other means to remove them, but by Treachery. This perfick Action of AUGUSTUS prov'd efficacious for obtaining its End ; but it was cruel and inhumane, and only becoming a *Pagan* Prince, whose Principles make him regardless of the Laws of *God* and *Man*.

### *The HISTORY.*

“ *OCTAVIUS* address'd the Senate,  
“ that he might succeed their deceas'd Con-  
“ suls the Remainder of their Year. The  
“ Common-wealth, already jealous of his  
“ good Fortune, refus'd his Demand ; but  
“ he, who had by this time wound himself  
“ by large Donations into the Hearts of his  
“ Soldiers, march'd at the head of them to  
“ wārds *Rome*, where he was made Consul  
“ by Force.

### *The MORAL REFLECTION.*

THIS Violence of *OCTAVIUS*, confirm'd the Opinion of those, who had before suspected him of being Accessary to the Consuls Deaths ; neither did he take any pains to justify himself on that Article, believing more Advantage might arise from his being reputed of a cruel Disposition, as it wou'd terrify the Senate into his Measures ; more especially, since they found he knew how to

commit a real Cruelty, without being able to be impeach'd, or incurring the publick Hatred for it. The Barbarity of this Murder was skreen'd under the Name of a Battle; and what prov'd the Ruin of the Commonwealth, the Consequence of the Consuls Deaths, appear'd under the specious Form of a Victory. Let the Pretext be what it wou'd, he, who was made Consul by Force, was now in Reality, a *Prince*, and not a *Consul*.

*The HISTORY.*

“ WHILST the Commonwealth was  
 “ incens'd against OCTAVIUS, he dispatch'd  
 “ Ambassadors to treat of an Accommodation  
 “ with MARC ANTONY and LEPIDUS.  
 “ Upon which the Parties met, and came  
 “ to a good Understanding in an Island of  
 “ the River *Labinus*, where they drew up  
 “ the Articles of Agreement, by which the  
 “ *Triumvirate* was instituted.

*The MORAL REFLECTION.*

OCTAVIUS not being able to withstand both the Power of the Commonwealth, and that of MARC ANTONY, he therefore resolv'd to come to amicable Terms with him, and enter into a strict Friendship with LEPIDUS, tho' he had been one of the principal Ring-leaders concern'd in the Assassination

fassination of JULIUS CÆSAR, and in Consideration of which Service, was exalted to the Dignity of *Chief-Priest*. When any great and predominant Passion rules the Heart of Man, all the others are submissive to it. Thus in a covetous Mind, if *Avarice* be the prevailing Passion, *Love* must give way, purely to avoid the Expences, that wou'd attend the Pursuit and Gratification of it; whereas on the contrary, when *Love* is the reigning Passion, even *Avarice* itself will be converted into Profuseness. So it was with OCTAVIUS, whose Desire of Revenge on LEPIDUS, and Emulation of MARC ANTONY, gave place to his predominant Love of Authority; insomuch, that when they were all three together, there seem'd such a perfect Harmony between them, as tho' they had never been at enmity. Dissimulation and Regal Authority are in a perpetual Confederacy with one another; and he, who understands not how to disguise and stifle his Sentiments, is not fit to govern.

### The HISTORY.

“ The Articles agreed on amongst them,  
“ were these: I. That the Dominions of  
“ the Common-wealth shou'd be divided  
“ between these three, for the Space of  
“ five Years: *Greece* and *Asia* were to be  
“ under MARC-ANTONY; *Africa* under

" LEPIDUS ; and *Italy, France, Spain,*  
 " *Germany and Slavonia* subject to OCTA-  
 " VIUS. II. That all the principal Citizens  
 " of *Rome*, who had espous'd the Interest  
 " of the Common-wealth, and declar'd  
 " against their Pretensions and Attempts,  
 " shou'd be put to death ; which Article  
 " was immediately executed, by the Mas-  
 " sacre of near 300 Senators, and a thou-  
 " sand more of the *Equestrian* Order,  
 " which fill'd all *Rome* with Tears and  
 " Blood. III. That they shou'd all join  
 " in destroying one another's Enemies,  
 " which they bound themselves by a so-  
 " lemn Oath to accomplish. In execution  
 " of this last Article, MARC ANTONY gave  
 " up his Father's Brother to the Rage of  
 " LEPIDUS ; LEPIDUS abandon'd his own  
 " Brother to the Revenge of OCTAVIUS ;  
 " and OCTAVIUS sacrific'd CICERO, whom  
 " he us'd to call Father, to the Wrath of  
 " MARC ANTONY.

#### The MORAL REFLECTION.

IN the three Articles of this Treaty, we have the whole Foundation of *Tyranny*, which is always built on *Treachery, Cruelty* and a *Contempt of Religion*. It was *Treachery*, in the first Point, to make their way to a fixt and perpetual Authority, under the specious Pretence of bearing the Sway for five Years only : it was the most exor-  
 bitant

bitant *Cruelty*, in the *second*, to assassinate so many innocent Persons: and most execrable *Irreligion*, in the *third*, to confirm an Engagement of sacrificing their nearest Relations, by an Oath. Their *Treachery* destroy'd the Common-wealth; their *Cruelty* and *Inhumanity* trampled on the Laws of their Country; and their *unheard of Oath* made a Jest of Religion. So that in consequence of these Practices, a Tyrant proposes to himself these three Rules: To make all his Views center in himself; to bear no Affection to any *body*; and to give no Credit to any *thing*.

### The HISTORY.

“ THE Triumvirate being thus estab-  
“ blish'd, OCTAVIUS put away his first  
“ Wife, and marry'd CLAUDIA, MARC  
“ ANTONY's Daughter-in-Law. The Com-  
“ mon-wealth had now no other Support,  
“ but the Arms of BRUTUS and CASSIUS,  
“ who were at the Head of very formi-  
“ dable Forces in *Greece*. OCTAVIUS join'd  
“ MARC ANTONY, in order to subdue  
“ them; but BRUTUS and CASSIUS finding  
“ themselves, after several Engagements,  
“ left to the Mercy of the Conquerors,  
“ chose rather to fall by the hands of their  
“ own Domesticks.

The

## The MORAL REFLECTION.

THE Eagerness with which OCTAVIUS purſu'd the Destruction of BRUTUS and CASSIUS, after having brought *Rome* under his Subjeſtion, was a Step, grounded on one of the most important Maxims of State Policy. When an Enemy begins to give way, let the Attack be redoubled, and allow him no time to take breath; for if he *gains Time*, he may recover *Strength*, and if once he recovers a Shadow of *Power*, he may be in a Condition of making Reprisals. The Disorder of a vanquish'd Army renders doubly formidable that which opposes it; and the way to defeat it effectually, is to take advantage of that Confusion, not sheathing the Sword, till the total Overthrow be compleated. OCTAVIUS was so much Master of this Art, that he drove BRUTUS and CASSIUS to the last Extremity; and even put them on seeking Death from the hands of their own Servants. To reduce an Enemy to the Necessity of pronouncing his own Sentence, is the height of Victory; for thus, not only the Adversary's *Fortune*, but his *Life* too expires; and a more compleat Victory need not be wish'd for, than that which removes and destroys all Opposition.

## The HISTORY.

“ *MARC ANTONY*, after this Victory, went into *Egypt*, where he gave himself wholly up to the Love of *CLEOPATRA*; and *OCTAVIUS* went to *Rome*, in order to recompense his Soldiers, by the Distribution of Land. *FULVIA*, *MARC ANTONY*’s Wife, with a view of forwarding her Husband’s Return, prevail’d with *LUCIUS ANTONY*, her Brother-in-Law, then Consul, to declare War against *OCTAVIUS*, under pretence, that *MARC ANTONY*’s Creatures had not been consider’d for their Services; but *AUGUSTUS*, whose Power was now become formidable, laid so close a Siege to *Perugia*, where *LUCIUS* then was, that he starv’d him into a Surrender, and after that, receiv’d him with the utmost Clemency and Generosity; renewing even his first Friendship with him.

## The MORAL REFLECTION.

BEFORE *OCTAVIUS* was establish’d on the Throne, he was both revengeful and cruel to his Enemies; but the moment he was fix’d there, and secure of maintaining his Ground, he was as full of Humanity to those, who had incurred his Displeasure.

pleasure. A Prince ought sometimes to put up an Offence, tho' of an enormous Nature, against his own Person, that he may not be thought by all by his private Passions. Revenge is always accompany'd with some degree of Fear, and 'tis a great Error in Politicks, to let the People know the Prince is ever *afraid*. That Sovereign, who punishes every Offender, distinguishes not *Justice* from *Revenge*; but if he intermixes now and then an Act of Clemency, the Punishment he then inflicts, will be esteem'd *just*, and not proceeding from *Malice*. An uninterrupted Chastisement shows a Prince subject to the Law, but granting a Pardon speaks him superior to it. A *rigorous* Prince acts as a Judge, but a *merciful* one proves himself a Prince indeed.

## The HISTORY.

“ *MARC ANTONY*, receiving  
 “ Intelligence of the Difference between  
 “ his Brother and *AUGUSTUS*, left *Egypt*,  
 “ and hasten'd to *Italy*. At his Arrival,  
 “ he enter'd into a Confederacy with  
 “ *SEXTUS POMPEY*, who, having rally'd the  
 “ Straglers and Fugitives of *BRUTUS* and  
 “ *CASSIUS*'s Army, had possess'd himself  
 “ of *Sicily*, and thus became Master of  
 “ the *Sea*. *OCTAVIUS* endeavour'd to

“ make up Matters amicably, and with  
“ that View, referr’d the Business to two  
“ Arbitrators, MECENAS and ASINIUS  
“ POLLIO: the former was the Choice of  
“ AUGUSTUS, the latter of MARC ANTONY.  
“ A Peace succeeded by their good Offices,  
“ and the *Triumvirate* was restor’d for five  
“ Years longer. *Sicily, Corsica* and *Sar-*  
“ *dinia* were by this Arbitration adjudg’d  
“ to SEXTUS POMPEY, who was satisfy’d  
“ with them. MARC ANTONY, being then  
“ a Widower, marry’d OCTAVIA, Sister  
“ to AUGUSTUS, and Widow to MARCUS  
“ MARCELLUS.

#### The MORAL REFLECTION.

MARC ANTONY was excellent in the Ideas he conceiv’d of any great and important Enterprize, and in that, might be a Pattern to crown’d Heads; but he was not so happy in the Execution of them: whereas on the contrary, OCTAVIUS resolv’d doing what he thought barely practicable, and had skill enough to conduct his Actions to their proper End. Thus, MARC ANTONY’s Alliance with SEXTUS POMPEY, was very wisely projected; for by joining him, who commanded the Sea, he might have easily cut off all Communication with the adjacent Islands and *Africa*; and consequently have starv’d *Italy*, in spite of the utmost Efforts OCTAVIUS cou’d. have made

made to prevent this Calamity ; for all *Italy*, at that Juncture, was not able to afford Provisions for the vast number of People in *Rome*, and so large an Army : was not MARC ANTONY then strangely overseen, in coming to an Accommodation, while he had these Advantages ? Kingdoms are not to be govern'd by the Subtlety of the Understanding, but by the Prudence of acting : the *former* is the Character of a *Philosopher*, the *latter* of a *Prince*.

### The HISTORY.

“ *MARC ANTONY* being gone  
“ on an Expedition against the *Parthians*,  
“ *OCTAVIUS* came to a Rupture with  
“ *SEXTUS POMPEY*, not being able to  
“ brook one of such Power so near  
“ him. *OCTAVIUS*’s Party had the Trial  
“ of several Encounters, but was always  
“ worsted ; he then dispatch’d *MECENAS*  
“ to *MARC ANTONY* to demand his As-  
“ sistance, but still was overcome ; and  
“ apply’d likewise to *LEPIDUS*, who join’d  
“ him with a thousand Ships and eighty  
“ Gallies, but the major part of that Fleet  
“ being lost by bad Weather, *SEXTUS*  
“ *POMPEY* had again the upper Hand.  
“ Notwithstanding this repeated ill Suc-  
“ cess, *OCTAVIUS*’s Courage never fail’d  
“ him : he rais’d new Armies ; made him-  
“ self

" self Master of *Messina*; and push'd on  
" with so much Vigour, that **SEXTUS**  
" **POMPEY**, attended only by 17 Gallies,  
" made his way to **MARC ANTONY**, then  
" in the *East*, and begg'd his Succour;  
" but the reception he met with put an'end  
" to his Hopes, **MARC ANTONY** immedi-  
" ately ordering him to be put to death.

### *The MORAL REFLECTION.*

T W O very important Precepts in Government, may be learnt from hence: the League between **MARC ANTONY** and **SEXTUS POMPEY**, being render'd void, by **AUGUSTUS**'s Reconciliation with the former, he took that advantage to make War upon **SEXTUS POMPEY**: the first remarkable Instruction then is, *To disunite those, who obstruct our Designs*; and the second, *Never to quit an advantageous Undertaking, tho' Misfortunes attend it*. When Fortune seems to frown on part of our Views, we ought not to despair, and surrender up what remains in our Possession; for by that, we are ever after depriv'd of the means to retrieve our selves. As **AUGUSTUS** was persuaded, that the Safety of *Rome* depended on the Victory over **SEXTUS POMPEY**, not all the considerable Losses he met with, both by Sea and Land, were capable of diverting him from pursuing his end: thus, by his Constancy and Courage,

rage, he even got the better of Fate, and consequently cou'd not fail of being too hard for *SEXTUS POMPEY*. When once a Prince forms a good Resolution, and proves steadfast in it, every thing prospers, and he surmounts any Obstacle with the less Difficulty.

*The HISTORY.*

“ *SEXTUS POMPEY* being “ dead, *PLINY*, his chief Captain and Suc-  
“ cessor, set sail with the remaining part  
“ of the Gallics, join'd *LEPIDUS*, and per-  
“ suaded him to attempt the Acquisition  
“ of *Sicily* against *OCTAVIUS*. It was a-  
“ greed on, and they united their Forces ;  
“ but before they came to action, *OCTA-  
“ YIUS* publish'd an Edict, containing Pro-  
“ mises of Pardon, and considerable Ad-  
“ vantages to all that wou'd join him,  
“ which effectually destroy'd their Mea-  
“ sures ; for this Declaration corrupting,  
“ and bringing over a great number of  
“ *LEPIDUS*'s Officers, he despair'd of mak-  
“ ing any tolerable Resistance ; divested  
“ himself therefore of his Captain's Orna-  
“ ments and Apparel, and threw himself  
“ at *AUGUSTUS*'s Feet, who receiv'd him  
“ with his wonted Clemency ; but on  
“ Condition, he should spend the rest of  
“ his days in the Character of *Priesthood*  
“ at

at Rome. After this, the Empire of the World was left between AUGUSTUS and MARC ANTONY.

### The MORAL REFLECTION.

THO' LEPIDUS acted both against divine and human Laws, in declaring War against OCTAVIUS, equally violating the Faith of Treaties, and breaking thro' the Rules of Gratitude for past Favours; yet OCTAVIUS readily pardon'd the Attempt. This Conduct was not Weakness in AUGUSTUS, but rather a great mark of Wisdom and Policy; for as his merciful Disposition was what gain'd him a popular Esteem, his continuance of it might probably, at length, convert his very Enemies into Friends: and if at any time, his readiness to pardon encourag'd others in Power to invade his Authority, his Treasury prov'd the Gainer, when his Policy fail'd; for the Crimes of the Wealthy enrich the Prince.

### The HISTORY.

THE uninterrupted Prosperity of these two Princes degenerated them at last into Effeminacy: MARC ANTONY, who had left his Wife in Italy, gave himself entirely up to the Charms of CLEOPATRA; and OCTAVIUS, after hay-

" ing been divorced from SCRIBONIA, by  
 " whom he had a Daughter call'd LIVIA,  
 " marry'd LIVIA DRUSILLA, TIBERIUS  
 " NERO's Wife, the Father of him who was  
 " afterwards Emperor, tho' she was big with  
 " Child at the same time, and her Huf-  
 " band actually living. While AUGUSTUS  
 " enjoy'd LIVIA, he employ'd himself  
 " however in reforming the Laws and  
 " Customs; in building Temples and re-  
 " ducing the Malcontents in Sclavonia,  
 " Dalmatia, and Pannonia now call'd  
 " Hungary.

### The MORAL REFLECTION.

HOW impious was it to take away another Man's Wife, even in a state of Pregnancy ! Nevertheless, this Action did not divert OCTAVIUS's Thoughts from the Business of State, nor cou'd such an infamous Proceeding deprive him of the Virtues, which compose the Character of a Prince. AUGUSTUS indeed led an irregular and detestable Course of Life, but still the *Emperor* kept within bounds, and govern'd with the greatest Circumspection. Let a vicious Prince therefore, imitate OCTAVIUS's Prudence; and tho' he acts contrary to the Rules of Religion, and the Laws of his Country, let him not infringe on those of Government. Let him but do justice at the Tribunal; be careful in

in the Administration of Affairs; behave himself well in the Field; and tho' he shou'd not be as *exemplary* a Man in his *Morals*, as cou'd be wish'd, yet he may be a *good* Prince, so far as the *Dignity* of a Prince is concern'd.

### The HISTORY.

“ UPON MARC ANTONY’s putting  
“ away his Wife OCTAVIA, AUGUSTUS  
“ declar'd open War against him. The  
“ two Fleets met, and came to a warm  
“ Engagement on the Coast of *Epirus*, in  
“ sight of *Cape-Acius*, now call'd *Cape-  
Figolo*, which lasted the space of ten  
“ Hours. In the Conclusion, MARC AN-  
“ TONY, at CLEOPATRA’s Request, fled  
“ with her into *Egypt*, where he was pur-  
“ su'd by OCTAVIUS. MARC ANTONY  
“ perceiving, as he made sail, several of  
“ his Gallies quit the Fleet, and go over  
“ to the Enemy’s, imagin'd he was betray'd  
“ by CLEOPATRA, and upon that Suspi-  
“ cion flew himself. Thus, OCTAVIUS  
“ remain'd without a Competitor, and  
“ CLEOPATRA, to avoid being carry'd back  
“ in Triumph, made away with herself  
“ likewise.

## The MORAL REFLECTION.

WHAT has been already said, touching the Preference of the Vices of OCTAVIUS, in comparison with those of MARC ANTONY, is here plainly prov'd. MARC ANTONY lost half of the World, by not knowing how to maintain the Virtues of the Prince, while in pursuit of his private Pleasures; and by meanly flying from the Battle to follow CLEOPATRA, he so incens'd his Army, that several of his Ships join'd the Enemy's Fleet, in his own presence. The first predominant Passion in OCTAVIUS's Soul, directed at *Sovereignty*; the second gave place to DRUSILLA: but MARC ANTONY's first Thought was CLEOPATRA; the *Imperial Crown* only employ'd the second. He who lov'd as a *Prince* ought to do, reign'd as a Lover; but he who rul'd as a *private Person*, did neither maintain long the Character of a Lover, nor a Prince.

## The HISTORY.

“ AFTER this Victory, OCTAVIUS remain'd in sole Possession of the whole Roman Empire, and return'd in Triumph to Rome. Upon his Arrival, the Roman People gave him the Name of AUGUSTUS, a Title bestow'd formerly on the Gods only: and he clos'd the Doors of the

“ Temple of *Janus*, in token of a profound Tranquillity throughout the known World.

### The MORAL REFLECTION.

THE Roman Patricians seem'd pleas'd that the People had given *OCTAVIUS* a Title due to the *Gods*, and in all probability were themselves at the bottom of the Matter: For as they were ashame'd to own Obedience to a Prince, not superior to them in Blood, but born upon a Level with them in the Common-wealth, they therefore thought, by thus raising *AUGUSTUS* to an Equality with the *Gods*, all their Confusion and Shame wou'd dissipate, and their *Servitude* become *Greatness*.

### The HISTORY.

“ S O M E time after this, the *Spaniards*,  
“ the *Bavarians*, the *Austrians*, the *Hungarians*, the *Transylvanians*, the *Sclavonians*, the *Bulgarians*, the *Servians*  
“ and the *Dalmatians* rose up in Rebellion.  
“ *AUGUSTUS* went in Person to quell the  
“ *Spaniards*, and sent his Sons-in-Law,  
“ *TIBERIUS* and *DRUSUS*, against the other  
“ Rebels. *DRUSUS* died in the Field, but  
“ *TIBERIUS* carry'd the Day; and *AUGUSTUS* return'd Victorious from *Spain*;  
“ which gave the whole World that Peace,

“ in which JESUS CHRIST was born, and  
 “ which happen’d 42 Years after the Death  
 “ of JULIUS CÆSAR.

*The MORAL REFLECTION.*

*AUGUSTUS*, by subduing the Common-wealth, had triumph’d over his Superiors, and conquer’d his Equals, in the Persons of *SEXTUS POMPEY*, *LEPIDUS* and *MARC ANTONY*; All that now remain’d, was to reduce his rebellious Subjects; and that was a Task he wou’d trust no body with the Execution of, but his Sons-in-Law and him-self. A Prince, who is but newly invested with that Character, shou’d necessarily be a good Soldier; for where the People are not accustom’d to Subjection, a General may soon step into the Throne; and where the Prince is but lately rais’d above those, who were now his Inferiours, one of them is easily prompted to attempt an Equality with the Prince.

*The H I S T O R Y.*

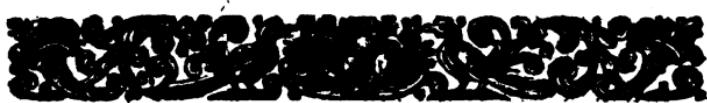
“ *AUGUSTUS* liv’d after this universal Peace, the Space of 14 Years; during which time, he was so mild, that when any seditious thing was either spoke or wrote against him, he wou’d not so much as give himself the trouble of asking the Names of the Offenders! He was so

“ great

“ great an *Encourager* of *Learning*, that  
“ no Age or Empire since, ever produc’d so  
“ many famous Men of the first Rank. He  
“ entertain’d the People with Feasting and  
“ publick Games; caus’d many spacious  
“ Buildings to be erected; and study’d con-  
“ tinually, by compiling new Laws, to lay  
“ the Foundation of a happy Government.  
“ He died at last of a Bloody Flux in *Nola*,  
“ and expir’d with great Serenity of Mind,  
“ after having acquir’d the Reputation of a  
“ most prudent Monarch. He was 75 Years  
“ of Age, had been Emperor 56; and his  
“ Decease was 15 Years after the Birth of  
“ JESUS CHRIST.

#### *The MORAL REFLECTION.*

*AUGUSTUS* show’d a great deal of Art in the Practice of Magnificence and Liberality; (Qualities rarely to be met with in Republicks, and yet are very much applauded by, and very profitable to the People) because as he had destroy’d the Form of the Common-wealth, he was bent on keeping the People from all Thoughts, tending to the Revival of it; which he did, by proving that *Monarchy* was more beneficial to the Publick, than a *Common-wealth*.



## TIBERIUS. III.

### The HISTORY.

" **T**IBERIUS, AUGUSTUS's  
 " Son-in-Law, desir'd his Mo-  
 " ther LIVIA wou'd conceal his  
 " Death, till AGRIPPA Post-  
 " HUMUS, his Wife JULIA's SON, was made  
 " away with: neither did he, after the De-  
 " cease of AUGUSTUS, show the least Re-  
 " gard for JULIA; but carry'd his Aversion  
 " to such a degree, that he not only deny'd  
 " her a Share of the nuptial Bed, but even  
 " forbid her his Presence.

### The MORAL REFLECTION.

HAD AGRIPPA been living, TIBERIUS  
 wou'd have been reckon'd an Usurper, and  
 consequently liable to resign the Empire to  
 him: to banish therefore all Apprehensions  
 of that nature, it was agreed on, according  
 to the impious Policy of those Days, that  
 AGRIPPA shou'd be dispatch'd, to remove  
 the

the Obstacle of TIBERIUS's Claim. If JULIA had not brought a Contempt on herself by a vicious Course of Life, the Empire wou'd not have fallen to TIBERIUS, only as being Husband to the Daughter of AUGUSTUS. He caus'd therefore AGRIPPA to fall a Victim, and profess'd a publick Disdain for the Mother, to the end it might appear, he assum'd the Title of Emperor, in the Name of TIBERIUS only.

### *The HISTORY.*

“ THE Murther of AGRIPPA spreading  
“ a Terror in the Senate, they entreated  
“ TIBERIUS to accept of the Empire ; but  
“ he cunningly feign'd a Refusal of the Offer,

### *The MORAL REFLECTION.*

TIBERIUS was prompted by two Motives to act this Dissimulation : First, that the World might believe he receiv'd that Dignity from the Senate, and not from AUGUSTUS, which infallibly put an end to all the Pretensions of AUGUSTUS's other Relations ; and Secondly, that he might the better discover the Dispositions of the Romans, in regard to his Succession. A Prince's first Study, is to know his Subjects Inclinations ; and the first Business of a Subject, is to flatter his Prince : Thus the Sovereign reigns, and thus the Subject lives.

*The*

*The HISTORY.*

“ **TIBERIUS** sent the Tribune  
 “ who had murder’d **AGRIPPA**, to the Se-  
 “ nate, in order to depose in their presence,  
 “ that ’twas **AUGUSTUS**, and not he, gave  
 “ Commission for this Assassination.

*The MORAL REFLECTION.*

WHO can sufficiently comprehend the Depth of Policy, couch’d in this Action of **TIBERIUS**? He shew’d a Dependance on the Senate, with the Obsequiousness of a private Citizen, resolving effectually to bring them to a good Understanding of a Power, in which their Authority seem’d not infring’d. He traduc’d **AUGUSTUS**’s Reputation, that his own Reign might commence with Applause. He made no scruple of being barbarously Criminal, to promote his Design of ruling; but yet wou’d not have it said, that that Offence contributed to his Possession of the Crown. The Creature of his execrable Injunction had no sooner perform’d the Office, than he himself brought him to Judgment for it, tho’ ’twas what secur’d him the Empire. He who was capable of contriving the Murther of his Son-in-Law, cou’d feel but little Remorse at his Vassal’s being put to death. Let this Example therefore, serve as a useful Lesson to all Courtiers;

not

not to engage in any Undertaking, which their Sovereign wou'd blush to be thought the Author of.

### The HISTORY.

“ THE News of TIBERIUS’s Accession  
“ reaching the Army, which was encamp’d  
“ on the Banks of the Rhine, the Roman  
“ Legions took up Arms against him, and  
“ declar’d in favour of GERMANICUS, their  
“ Captain; Nephew and adoptive Son of  
“ TIBERIUS. But GERMANICUS being a  
“ generous and perfect fine Gentleman,  
“ appeased the Army, and brought it over  
“ to the Interest of TIBERIUS.

### The MORAL REFLECTION.

GERMANICUS, according to the Rules of *Friendship*, acted in a most commendable manner; but committed a great Blunder, according to those of *Policy*. A Kingdom ought never to be made the Subject of a Compliment. TIBERIUS reflecting on the great Authority and Virtues of GERMANICUS, grew jealous, and did all in his power to destroy him. Necessity often engages Persons in the Service of Tyrants, but it is not safe to encourage and favour their Designs; for he, who confers a Kindness on another, is in that point his Superior, and consequently never secure.

secure from the Jealousy of him, whom he has oblig'd.

## The H I S T O R Y.

" M U C H about the same time, a certain Captain, nam'd PERCENIUS, seduc'd the Legions in *Pannonia*, in prejudice of BLESUS their General; from whom they demanded Money and Privileges; which he cou'd not possibly grant. TIBERIUS sent his Son DRUSUS, by AGRIPPA PINA his first Wife, to suppress the Rebellion; which he did, by putting PERCENIUS to death.

## The M O R A L R E F L E C T I O N.

W H E N Rebellion proceeds from an Insurrection of the People, 'tis stifled by taking away the Cause from whence it springs; as is prov'd by the Conduct of GERMANICUS, who reconcil'd the Army, by telling them, *He wou'd not be Emperor*: but when it is the Result of private Resentment, a rigorous Punishment of its first Author, prevents the Contagion from spreading any further; and this was the Design of DRUSUS, in condemning PERCENIUS to death. *Insurrections* are Wounds which must be healed by gentle Remedies; but *Sedition* is a Mortification of the Flesh, which can only be cur'd by cutting and burning.

The

## The HISTORY.

“ WHEN Tiberius first enter’d on the Administration of Affairs, in all his exterior and publick Actions, he was mild, modest, liberal, religious and just; disguising all his Passions with the most refin’d Dissimulation; and gave so much Authority to the Senate, that the Common-wealth seem’d to have recover’d its former Liberty and Power.

## The MORAL REFLECTION.

THE Disguise Princes wear to conceal themselves from their Subjects, is no better than a kind of Servitude; yet, as it is conducive to good Government, all wise Sovereigns readily submit to it. TIBERIUS, who was bent upon acquiring such Power, as wou’d enable him to gratify his many cruel and brutish Passions with Impunity, practis’d so much Dissimulation in the Beginning of his Reign, that the World never produc’d a Prince of equal Cunning and Deceit. The closest and most private Mines, which take not the least Vent or Air from any Part, are sprung with most Ease and Success. The Divinity is incomprehensible, because of its infinite Perfection; and Men are unintelligible, because of the Interestedness and Inconstancy of their Natures.

The

## The HISTORY.

“ As soon as TIBERIUS was firmly fix'd in the Imperial Dignity, he began to discover his Passions; and not satisfy'd with the many Mortifications he had given JULIA his Wife, suffer'd her, in a most miserable manner, to expire with Hunger.

## The MORAL REFLECTION.

IT IS observable, that whilst OCTAVIUS was living, JULIA, who knew herself superior in Birth to TIBERIUS, despis'd him to such a degree, that she made no scruple of carrying on publick Amours; and even took a singular pleasure in his dishonour. TIBERIUS however, not willing that his Wife's vicious Inclinations and Practices shou'd hinder or ruin his own Fortune; pretended to love her, tho' at the same time he was solv'd on her Death; and only waited for a proper Opportunity to put his Design in execution: When it offer'd therefore, he thought Staying a Punishment suitable to her Crime. A Husband, that conceals his Resentment, has his Mind employ'd, while his Tongue his silent; he seems to forget the Provocation, while he's busy in contriving his Revenge.

The

*The HISTORY.*

“ THE Jealousy of TIBERIUS became  
 “ inflam’d by the great Reputation of GER-  
 “ MANICUS, who was daily sending him  
 “ the News of some fresh Conquests; he  
 “ therefore recall’d him to Rome to triumph;  
 “ and after his Arrival, extoll’d him and his  
 “ Actions, both in the Senate and at Court.

*The MORAL REFLECTION.*

**TIBERIUS**’s Design, in recalling GERMANICUS, was not that he shou’d triumph, but that he might leave the Army in *Germany*. He commended him, not with a view of rendering Justice to his Merit; but the better to conceal his Aversion to his Person. A *General*, too much belov’d by his Soldiers, becomes suspected by a Tyrant; A Tyrant, too lavish in his Praises of the Person suspected, takes the first Step to his Ruin.

*The HISTORY.*

“ N E W S being brought, that ARTA-  
 “ BANUS, King of *Perthia*, had enter’d  
 “ *Armenia*, a Province, tributary to the  
 “ *Romans*, TIBERIUS sent GERMANICUS  
 “ on that Expedition; which prov’d so suc-  
 “ cessful, that he oblig’d ARTABANUS to  
 “ retire,

“ retire, and petition him for Peace. He  
 “ also made an Addition of two Provinces  
 “ to the *Roman Empire*: *Comagena* and  
 “ *Cappadocia*, which remain’d free by the  
 “ Deaths of their Kings; and left *QUINTUS*  
 “ *SERVIUS*, and *QUINTUS VERANIUS* Go-  
 “ vernours of them. *TIBERIUS* cou’d now  
 “ no longer bear the Glory; *GERMANICUS*  
 “ had again acquir’d, and engag’d *CNEIUS*  
 “ *PISO*, *Governour of Syria*, to remove his  
 “ formidable Rival by Poison.

### The MORAL REFLECTION.

IT is not Prudence to trust the Command of an Army to a General, whose Birth gives him a Title to reign. He may offend with Impunity; and it is difficult to reward his Services according to his Expectations. If he be unfortunate, there’s no removing him from his Charge; and if his Enterprizes succeed, he is insupportable. A Prince ought therefore, in good Policy, to commit the Conduct of his Forces to one, who has no feasible or plausible Pretensions to the Crown.

### The HISTORY.

“ *CNEIUS PISO* was accus’d to the  
 “ Senate of being accessory to the Death  
 “ of *GERMANICUS*; upon which, he came  
 “ to *Rome*, but did not make his Appea-  
 “ lance

“ rance at the Tribunal. Strict Search was  
“ made for him in his House, and he was  
“ found dead in his own Chamber ; no bo-  
“ dy being able to judge, whether he had  
“ been murder’d by himself, or others.

*The MORAL REFLECTION.*

WHETHER Piso laid violent hands on himself, or was dispatch’d by others, may be dubious ; but his Death was certainly solely owing to TIBERIUS. If he fell by his own Hands, it was, because Despair drove him to that Extremity, finding himself relinquish’d by the chief Encourager of his Crime. If he was murder’d by others, ’twas because TIBERIUS knew this was the only way to stifle his Concurrence to what the Senate highly disprov’d. *A Prince makes use of, but never reposes Confidence in a Traytor.*

*The HISTORY.*

“ THO’ several Provinces made loud  
“ Complaints of the great Injustice done  
“ by their Governours, notwithstanding  
“ TIBERIUS never sought to redress their  
“ Grievances, by suspending any of them ;  
“ but on the contrary, he enhanc’d the Evil,  
“ by establishing their Governments for  
“ Life.

*The MORAL REFLECTION.*

WHILE that Monarchy was in its Infancy, 'twas of much more moment to TIBERIUS to accustom his Subjects to Obedience, than bring Governours to Justice. He listen'd not to the Complaints against *Governours*, to give them no countenance, if made at any time against the *Government*. He strove to persuade the Subjects, that 'twas their business to *obey*, not inspect the Conduct of Men in Power; and that the rectifying or punishing Male-Administration, was the Province of the *Prince*, not of the *People*.

*The HISTOR Y.*

“ THE overflowing of the *Tiber* having  
 “ done great damage in *Rome*, ASINIUS  
 “ GALLUS gave his Advice for consulting  
 “ the Books of the *Sibyls*, and seeing whe-  
 “ ther this sudden Calamity was mention'd  
 “ in those prophetick Writings. TIBERIUS  
 “ rejected the Proposal, and wou'd by no  
 “ means suffer the sacred Books to be  
 “ open'd.

*The MORAL REFLECTION.*

THE Mysteries of the *Pagan Religion* are like those perpetual Lamps, which the Ancients bury'd with huma<sup>n</sup>e Bodies: they burn as long as conceal'd under ground, but

but ~~go out~~ as soon as expos'd to Air ; that dim Light not being able to resist the clearer Light of Reason. It is very probable therefore that TIBERIUS apprehended, if the sacred Truths were reveal'd, his many Cruelties and tyrannical Exactions wou'd be look'd on as the Cause of so many Ills ; and that he shou'd fall a Sacrifice to the Resentment of the People, who wou'd think his Death the only means to alleviate, what his Crimes had brought upon them.

*The HISTORY.*

“ IT happen'd about this time, that a  
“ Slave, prompted by certain Senators, and  
“ other Lords of the Court, assum'd the  
“ Name of AGRIPPA POSTHUMUS, whom  
“ he very much resembled. TIBERIUS  
“ order'd him to be sent for, and ask'd him,  
“ *how he came to be AGRIPPA?* Just, an-  
“ swer'd the Slave, *as you came to be Em-*  
“ *peror.* Upon this Repartee, TIBERIUS  
“ caus'd him to be murther'd, and his Body  
“ convey'd privately away ; but did not  
“ think proper to prosecute his Accompli-  
“ ces.

*The MORAL REFLECTION.*

IT was not consistent with TIBERIUS's Interest to destroy himself, by punishing an inconsiderate and rash Person in a publick manner.

ner. Had he proceeded to revenge himself openly on the *Counterfeit AGRIPPA*, there wou'd have been imminent Danger of reviving the Memory of the *true one*; and if *Rome* had rose against him, that *Slave's Death* wou'd have prov'd the *Emperor's Ruin*. 'Twas absolutely necessary therefore, to remove the Slave, that the Memory of *AGRIPPA* might expire ; and it was equally essential to dispatch him with Privacy, that *TIBERIUS* might reign in Security. Thus the Encouragers of this Impostor, offended with Impunity, because they cou'd not be brought to Justice, without endangering the *Prince*!

### The H I S T O R Y.

“ *TIBERIUS* was more inclinable  
“ to put an end to War by *Treaties*, than  
“ by the Sword.

### The M O R A L R E F L E C T I O N.

WHEN a Country is won by the Conquest of its first Inhabitants, the whole Praise of the Action is due to the *Captains* and *Soldiers* engag'd in it : But when a Kingdom is gain'd, and the Enemy oblig'd to give it up by virtue of Treaties, the sole Reputation belongs to the *Prince*, whose Authority only can undertake, and put the finishing Stroke to them.

The

*The HISTORY.*

“ *SILANUS*, Governour of *Asia*, being  
“ represented and accus'd as a Person both  
“ cruel and interested, *DOLABELLA* persua-  
“ ded *TIBERIUS* to punish him, as an Ex-  
“ ample to other Governours of Provinces.  
“ I'm no Stranger, reply'd *TIBERIUS*, to  
“ what is and was said of *SILANUS*, even  
“ before he went into *Asia*; but, continu'd  
“ he, *popular Reports* ought not to be the  
“ Standard-Rule; for we have seen many  
“ corrupted *Citizens* make very good Go-  
“ vernours.

*The MORAL REFLECTION.*

*DOLABELLA* preferr'd a Com-  
plaint against *SILANUS*, and *TIBERIUS* took  
care to excuse himself by his Answer to  
it. *TIBERIUS* perceiv'd, that *DOLABELLA*'s  
Accusation was seemingly levell'd at *SILANUS*, but in reality fell on himself, for  
making choice of, and promoting one,  
whom he knew to be a Man of base  
Principles. However, *TIBERIUS* wink'd  
at the Hint, and study'd to preserve the  
Reputation of his Prudence, that, when  
*SILANUS* shou'd be call'd to account, *SILANUS* alone! might suffer. Let him there-  
fore, who commits a Fault, be careful not  
to share the Guilt with his Sovereign.

## The H I S T O R Y.

“ *TIBERIUS* never omitted going  
“ to the Senate, tho’ *DRUSUS*, his Son, lay  
“ dangerously ill at the same time; and  
“ even when he was dead, he did not al-  
“ low the Care of his Obsequies to divert  
“ him from that of the publick Affairs:  
“ on the contrary, seeing the Senators in  
“ Affliction for him, he himself undertooke  
“ to console them.

## The MORAL REFLECTION.

W H A T monstrous Artifice and De-  
ceit is sometimes carry’d on in Courts!  
*DRUSUS* was poison’d by his Wife *LIVIA*,  
at the Instigation of *ÆLIUS SEJANUS*,  
*TIBERIUS*’s Favourite, who aspir’d to the  
Empire; yet they both seem’d inconsolable  
at the Loss, tho’ they inwardly triumph’d  
in their Success. The Senators rejoic’d to  
see the Successor of *TIBERIUS* make way  
for the Sons of *GERMANICUS*; yet they too  
pretended so much Concern on this Oc-  
casion, that the Father of the deceas’d was  
oblig’d to be their Comforter; and *TI-  
BERIUS*, who cou’d not but feel a Paternal  
Affection for the Death of an only Son,  
appear’d *insensible* in the midst of all their  
counterfeited Sorrow. How impious so-  
ever the Hypocrify of *LIVIA* and *SEJANUS*

I was,

was, the Senate's Dissimulation show'd an equal Prudence; but both were exceeded by the affected Calmness of TIBERIUS. The Senate was to be commended for shewing marks of Respect for their Prince, tho' they did not love him: TIBERIUS was to be admir'd, for seeming to prefer the publick Good to his Affection for a Child. He wou'd certainly be an excellent Prince, who was *really*, what TIBERIUS pretended to be.

*The HISTORY.*

“ *TIBERIUS* was so fond of reigning, that the Affairs of State were his only Pleasure and Diversion. His Concern was not to enlarge his Dominions by Conquest: he was tenacious of Peace, even tho' his Frontiers were attack'd, and the repeated Provocations gave a just occasion for a War.

*The MORAL REFLECTION.*

THE Prince, who is no Soldier, loses as much of his Authority, as his Army has Power and Strength, when committed to the Conduct of a Subject. *Peace* keeps the Subject dependent on the Prince: *War* makes the Prince stand in need of the Subject. Let him, who desires to extend his Empire, wage War: but let him, who

wou'd have his Kingdom flourish, live in *Peace*. In *Peace* the *Laws* are *observ'd*, and by the *Laws* the *Prince* rules; but where *War* prevails, the *Laws* are often trampled on, and involve the *Sovereign* in the same *Fate*.

### *The H I S T O R Y.*

“*CREMUSIUS CORDUS* ha-  
“ ving wrote in praise of *BRUTUS* and  
“ *CASSIUS*, concern'd in *JULIUS CÆSAR*'s  
“ *Assassination*, whom he call'd, *The last*  
“ *of the Romans*; *TIBERIUS* condemn'd  
“ him to death for that Expression. *EN-*  
“ *NIUS* was accus'd at the same time of  
“ having melted down a Silver Statue of  
“ *TIBERIUS* into Plate, for the use of his  
“ Table, but wou'd not suffer him to be  
“ prosecuted; nor even gave the least marks  
“ of Displeasure at it.

### *The M O R A L R E F L E C T I O N.*

*ENNIO'S* Offence was against the Person of *TIBERIUS*, but that of *CREMUSIUS* against the Prince. *TIBERIUS*, whose Passions were all princely, punish'd therefore *CREMUSIUS*, but shew'd no Resentment to *ENNIUS*. *ENNIUS*'s Crime was only privately making away with *TIBERIUS*'s Statue, but the Words of *CREMUSIUS* tended *publickly* to the taking off *TIBERIUS* him-

himself; for to look for a *Roman*, was the same thing as to enquire for a *Paricide*; and the Art to find another *BRUTUS*, was to praise the former.

### *The HISTORY.*

“*SEXTUS MARIUS*, the richest  
“ Man in all *Spain*, being accus’d of In-  
“ cest, *TIBERTUS* condemn’d him to be  
“ thrown from the Capitol; and his vast  
“ Treasures, consisting chiefly in Mines, to  
“ be confiscated.

### *The MORAL REFLECTION.*

*SEXTUS MARIUS*’s principal Crime was not in having committed Incest, but in being posseſſ’d of such an immense Estate. *Incest* indeed render’d him *cri-  
minal*, but his *Gold* prov’d the *Cause* of his death. A Tyrant can never brook an Opulency becoming a Prince in a Subject; and the Law, which provides for the Felicity of private Persons, enacts, That all Treasures and Mines, where-ever they are discover’d, shall become the Property of the Prince, lest the Landlord, by growing too powerful, shou’d be expos’d to a greater Loss.

*The*

## The H I S T O R Y.

“ *TIBERIUS* discovering very  
“ weighty Misdemeanours in *ÆLIUS SE-*  
“ *JANUS*, his only Confidant, order’d him  
“ to be put to death, and all his Adhe-  
“ rents in like manner.

## The M O R A L R E F L E C T I O N.

*SEJANUS* put *TIBERIUS* on giving  
into many Cruelties, only to make him  
odious to his Subjects, and with a view of  
influencing them to a Change of Govern-  
ment; but *TIBERIUS*, who had as much  
Artifice as *SEJANUS*, and more Authority,  
loaded him with the Hatred of all *Rome*;  
condemn’d him to die, and made him  
father both his own, and *TIBERIUS*’s  
Faules. Nothing is more dangerous to a  
*Subject*, than the *excessive Favours* of his  
*Prince*; nor nothing commonly more fa-  
tal to their *Masters*, than *great Favou-*  
*rites*.

## The H I S T O R Y.

“ *TIBERIUS* lying dangerously  
“ ill at a Country-House near *Naples*,  
“ *CALIGULA*, his Heir, upon perceiving  
“ some Symptoms of Recovery, murder’d  
“ him. Some Authors assert, that he  
“ smo-

“ smother'd him with the Bolster and  
“ Bed-clothes ; others, that he poison'd  
“ him : but whatever was the manner of  
“ his death, he was assassinated by CA-  
“ LIGULA at the age of 78 Years ; in the  
“ 23d of his Reign ; and 39th after the  
“ Birth of JESUS CHRIST.

*The MORAL REFLECTION.*

WHERE Religion has not Power e-  
nough to bridle Mens Passions, let him,  
who has large Possessions to leave, be ever  
diffident of him, who is to inherit them.



CAIUS



## CAIUS CALIGULA. IV.

### The HISTORY.

"  *CALIGULA* being rais'd  
 " to the Imperial Dignity, or-  
 " der'd Money to be twice di-  
 " stributed among the *Roman*  
 " People, and took such care in the Ma-  
 " nagement of his Bounty, that every one  
 " had his proper Dividend. He also en-  
 " tertain'd the Senate, and *Roman* Nob-  
 " lity, with the utmost Splendor and Mag-  
 " nificence.

### The MORAL REFLECTION.

AS it might be reasonably apprehend-  
 ed, that the People's Aversion to *TIBERIUS*  
 wou'd create in them a Distaste for Royalty,  
 it wou'd have been quite contrary to good  
 Policy, had not *CALIGULA* begun his Reign  
 with Acts of Benevolence and Liberality  
 to the *Romans*. The Affability, with which  
 he behav'd himself in regaling the Nobles,  
 made

made him look more like a *Citizen* than a *Prince*; and the Munificence of his Donations to the Populace, made him thought a more useful *Prince* than *Citizen*. He maintain'd therefore the Sovereign Authority among the Nobility, by treating them in a manner inferior to the Character aspir'd to; and strengthen'd it with the People, by Show and Pomp.

### *The HISTORY.*

“ HE reviv'd, and strenuously recommended the Observance of all those Maxims and Rules, instituted by AUGUSTUS, which had been entirely abolish'd, during the Administration of TIBERIUS.

### *The MORAL REFLECTION.*

UNDER the specious Pretence of obliging the *Romans*, by blaming TIBERIUS's Conduct, and commanding that of AUGUSTUS, he establish'd his own Authority; for he that confirms the Laws of another, makes Laws of his own at the same time; and he that condemns the Actions of one, formerly his Superior, is possess'd of the same Superiority. Thus *Rome*, by imagining herself kindly dealt with, and in the full Enjoyment of her Liberty, still remain'd under Subjection; and CALIGULA, by

by knowing how to secure the People's Affections, secur'd the Authority he aim'd at.

### The HISTOR Y.

“ AT the Beginning of CALIGULA’s Reign, *Rome* abounded in continual Feasting, Plays, Hunting, Justing, Wrestling, and other diverting Entertainments.

### The MORAL REFLECTION.

DURING the 23 Years of TIBERIUS’s Reign, the *Roman* People had liv’d a peaceable and unactive Life out of fear. If CALIGULA design’d to have continu’d this Restraint upon them, he shou’d have follow’d the Measures taken by TIBERIUS, in a constant Assiduity to publick Affairs; for without that Application, their Awe and Apprehensions wou’d not have lasted long: but this Emperor, who chose rather to enjoy his Dignity, than be a Slave to the Cares which attend it, kept the Populace continually amus’d with Novelties and Pleasures. Thus the *People* liv’d without *Dissatisfaction*, and CALIGULA without *Dread*: the one enjoy’d *Gaiety* and *Mirth*, and the other bore an *uninterrupted Sway*.

The

*The HISTORY.*

“ NOT far from *Port-Baie*, where is  
“ an Arm of the Sea above three Miles  
“ broad : *CALIGULA*, with an infinite Ex-  
“ pence, caus’d a Bridge of Boats to be  
“ built over it ; which was cover’d with  
“ Earth, and wooden Houses rais’d on each  
“ side, like one of the Streets of *Rome*.

*The MORAL REFLECTION.*

*CALIGULA*, convinc’d of the Nec-  
cessity there was of keeping the immense  
Populace of *Rome* employ’d, who for want  
of a War were sunk into Idleness, invented  
a piece of Work, that gave Bread to thou-  
sands of poor Artisans and Labourers. Since  
he cou’d give them no better Employment  
than in erecting a useless Building, it was  
very good Policy so to do ; for those  
Princes are generally most grateful to the  
Common People, whose Dispositions are  
profuse and lavish.

*The HISTORY.*

“ *CESQ NIA*, Wife of *CALIGULA*,  
“ being apprehensive, that she might pro-  
“ bably one Day be divorc’d, as seve-  
“ ral of her Predecessors had been, gave  
“ him a Love-Potion. The Draught was  
so

" so violent, that it turn'd his Senses, and  
 " he cou'd only take 3 Hours' restless Slum-  
 " ber in 24. This Condition work'd him  
 " into such extravagant Cruelties, that he,  
 " with his Wife and an infant Daughter,  
 " the last of his Issue, were murder'd by  
 " CHEREA, a Tribune of the Praetorian  
 " Band, and assisted by many other Con-  
 " spirators; in the 4th Year of his Reign;  
 " in the 29th of his Age; and 43 Years  
 " after the Birth of our SAVIOUR.

*The MORAL REFLECTION.*

A Prince's chief Guard ought to be his  
 Reason: that will always prove his best  
 Security; but when once that Guard is  
 lost, that of his own Soldiers too soon  
 becomes a powerful Body of Enemies. A  
 Sovereign is no longer adher'd to, than he  
 knows how to command with Prudence:  
 the moment he loses that Faculty, tho' he  
 may preserve his Life, he is dead to all  
 the Purposes of Government.





## TIBERIUS CLAUDIUS. V.

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### *The HISTORY.*

ON the Death of CALIGULA; the Senate attempted to restore the Common-wealth to its primitive Liberty: They headed a great number of the *Cohorts* or Train'd-bands of the City, and took possession of the Capitol. CLAUDIUS, CALIGULA's Uncle, conceal'd himself in a private part of the Imperial Palace, to avoid being expos'd to the first Rage of this Turmolt and Disorder; but being discover'd by a *Prætorian* Soldier, he immediately cry'd out, *here is the Emperor!* He was join'd by several others, and all the Comonality giving into, and espousing his Party, the Senate was compell'd to accept of him in that Character.

### *The MORAL REFLECTION.*

THE Senate was for a Common-wealth, and the Populace for Monarchy: In a *Monarchical*

narchical Government, the Senate was as much subject as the People: In a Republick, the People were subject to the Senate, and enjoy'd less Liberty. The Senators were against the Authority of a Prince, to act all as Princes; but the Common-People chose rather to be subject to one, than be govern'd by many.

## The H I S T O R Y.

" A S soon as CLAUDIUS was settled on the Throne, he issu'd out a general Pardon for the Senate, and all such as had oppos'd his Election. He likewise set the Prison-Doors open to all those, who had been imprison'd by CALIGULA, either unjustly, or upon some slight Cause.

## The MORAL REFLECTION.

CLAUDIUS, by *pardonning* the Senate, declar'd it had been *guilty*; for a *Pardon* always supposes an *Offence*. If the Senate's Opposition therefore to his Exaltation, was own'd criminal, he was consequently their lawful Heir and Sovereign; and the Senate's Acceptance of his Pardon made him acknowledg'd and confirm'd as such. The Senate, who had till then preserv'd some Authority and Resemblance of a Republick, began now to be divested of all, by the seeming Clemency of CLAUDIUS;

It

It spar'd indeed the *Lives* of the *Senators*,  
but extinguish'd the *Power* of the *Senate*.

### *The HISTORY.*

“ *HEROD AGRIPPA* having  
“ given *CLAUDIUS* very efficacious Instruc-  
“ tions, how to manage his Pretensions to  
“ the Empire, during the late Disorders in  
“ *Rome*; as a Reward for his Services, he  
“ was preferr'd to the Tetrarchy of *Gallilee*;  
“ a Post which *CALIGULA* had taken from  
“ *HEROD ANTIPHA*, his Uncle.

### *The MORAL REFLECTION.*

A Prince, who designs to establish a Character of Gratitude, makes use of Generosity out of Oeconomy; like to the careful Husband-man, who reaps more than he sows. A Sovereign can never *bestow* as much as he can *receive*: A faithful Minister, by his good Conduct and Skill in Affairs, may put his Master in Possession of a Kingdom; but the most liberal of Princes will find it difficult to make a Return equal to that Obligation.

### *The HISTORY.*

“ TO prevent a Scarcity of Bread in  
“ *Rome*, *CLAUDIUS*, as an Encouragement  
“ to all Dealers in Corn, oblig'd himself to

“ make good all the Losses they shou’d suf-  
“ ffer in that Employment. The City be-  
“ ing thus secure of Provisions, he made a  
“ Levy of such Taxes, as he judg’d conve-  
“ nient for his, and the Empire’s Service.

### The MORAL REFLECTION.

**C LAUDIUS** thought it expedient to give an Instance of his Concern for the *Welfare of Rome*, before he rais’d a Contribution on the *Romans*, for his own private Use; that the Publick, by considering the Advantages of so plentiful a Supply, might bear with more patience the ensuing Inconveniency. This therefore may serve as a very exemplary Precept for those in Power: *Never to give Subjects Cause to believe they are oppres’d by their Sovereign.*

### The H I S T O R Y.

“ **C LAUDIUS** compleated three  
“ most magnificent Works, and such as  
“ were profitable to the People: the first  
“ was an *Aqueduct*, that convey’d Water  
“ to the highest Hill about *Rome*, and for  
“ the Space of 40 Miles. The second was  
“ the Port of *Ostia*, being dug out of the  
“ main Land, according to the Depth of  
“ the Sea. And the third was haying or-  
“ der’d the Lake *Fucino* to be dry’d up,  
“ which

" which was the biggest in all Italy, to  
" swell the River Tiber, and water the  
" Country around.

*The MORAL REFLECTION.*

**P**O **M**P and **G**randeur are the Virtues of *rich Men*; but a Glory and Magnificence conducive to the *Common Good*, is the true Virtue of *Princes*. 'Tis of the utmost Moment and Advantage to Sovereigns, that their Subjects be prepossess'd with an opinion, that all their Hours are taken up in rendering them happy; nor can they ever better confirm such an Idea, than by employing their Treasures in Works of publick Good, and by seeming to place their Ambition in the Love of the People.

*The HISTORY.*

" THE People of *England* rising up in  
" Rebellion, *CLAUDIUS* went with a very  
" formidable Army to suppress them. He  
" not only reduc'd the *English*, but likewise  
" made a conquest of *Scotland*, with the  
" adjacent Islands; which till then had not  
" been subject to the *Romans*.

*The MORAL REFLECTION.*

**I**NSURRECTIONS sometimes prove advantageous to a Potentate. While the *English* behav'd like good Subjects to

CLAUDIUS, he was satisfy'd with the Possession of *England*; but being afterwards provok'd by their Rebellion, he subdu'd the neighbouring Country, and left them no place to fly to, which did not depend on the *Roman Empire*. Let those Subjects therefore, who are tenacious of Liberty, make it their only Study to be Loyal; for when once their Sovereign is convinc'd of their Fidelity, they will then enjoy, thro' the Effect of his Princely Love and Care, those Privileges, which otherwise wou'd be forfeited by the Laws of the Realm.

## The H I S T O R Y.

“ *CLAUDIUS* being return'd in Triumph to *Rome*, gave Orders, that his Son *GERMANICUS* shou'd for the future be call'd *BRITANNICUS*.

## The M O R A L R E F L E C T I O N.

*CLAUDIUS*, by giving his Son *GERMANICUS* a new Name, intended it shou'd recommend him to the Imperial Dignity; for who cou'd hear the Name of *BRITANNICUS*, without rememb'ring the many glorious Conquests of his *Father*? And who cou'd call to mind the Virtues of the *Father*, without thinking on being oblig'd to honour and esteem the *Son* for his sake.

The

## The HISTORY,

“ *CLAUDIUS* being inform'd that  
“ several of his *Free-Slaves* were Men of  
“ great Learning and Talents, he rais'd them  
“ to Places of the first Dignity in the Empire,  
“ and repos'd in them the greatest Secrets of  
“ the Government: But these Persons,  
“ changing their *Morals* with their *Fortune*,  
“ began to sell Justice, and tyrannize over  
“ the Poor and Innocent. Then they  
“ form'd a Conspiracy against the Emperor,  
“ and brought his Wife *MESSALINA*, a Prin-  
“ cess of unbounded Lewdness, into their  
“ Measures, by encouraging all her Irregu-  
“ larities.

## The MORAL REFLECTION,

IT's Prudence in a Monarch sometimes  
to confer considerable Employments on Per-  
sons of mean Extraction, both to *baffle* the  
*Nobility*, and *ingratiate* himself with the  
*Common-People*; but 'tis still a greater Proof  
of his good Understanding, not to delay  
their Disgrace, when once he is convinc'd of  
their Baseness and Corruption; lest the Envy  
of those of the first Rank, shou'd pass for  
Justice, and fall heavy on the Sovereign, for  
being too compassionate to Delinquents.

## The HISTORY.

MESSALINA was so harden'd  
 in Vice, that during the Absence of CLAUDIO-  
 PIUS, she had the Assurance to engage  
 in a second Marriage with a certain Ra-  
 ce man, call'd CAIUS SILIUS; who was re-  
 putated the finest Youth, Rome cou'd pro-  
 duce at that time. CLAUDIOPIUS, finding  
 himself thus publickly injur'd, command-  
 ed her to be made away with; and setting  
 at Table the day after her Death; he ask'd  
 his Attendants, *why MESSALINA did not  
 come to Dinner?*

## The MORAL REFLECTION.

CLAUDIUS did not enquire after  
 MESSALINA, because he had forgot what  
 was become of her, but to shew his Indiffe-  
 rence, and undeceive the common Opinion  
 of the Court, that he was passionately in  
 love with her. By this Artifice, he gave  
 them to understand, that he posseß'd more  
 of the Prince, than the Husband; and that  
 tho' he had wint' d at the Adulterers, this  
 Toleration was not the Effect of Love, but  
 Contempt of a Woman, who, *dead or alive,*  
*Adulteress or Faithful*, had not Charms suf-  
 ficient to take up any Part of a Soul, full of  
 the Roman Empire.

The

## The HISTORY.

“ **C L A U D I U S**, by a 6th Marriage,  
 “ espous’d **J U L I A A G R I P P I N A**, his Brother’s  
 “ Daughter, and Relict of **D O M I T I U S N E R O**.  
 “ His new Bride prevail’d with him to cut off  
 “ the Succession of the Empire from his  
 “ own Son; to place it upon **N E R O**, his  
 “ Son-in-Law, whom he adopted and call’d  
 “ **C L A U D I U S**; but repeating some time af-  
 “ ter of his Condescension, **A G R I P P I N A**  
 “ found means to poison him; of which  
 “ he died miserably in the 64th Year of his  
 “ Age; in the 14th of his Reign, and 56  
 “ Years after the Birth of **J E S U S C H R I S T**.

## The MORAL REFLECTION.

A N Excess of Favours is as dangerous to a Prince, as immoderate Rigor: If **C L A U D I U S** had not adopted **N E R O**, **A G R I P P I N A** woud never perhaps have been accessory to his Death. Let it then be a constant Maxim to all Princes: *Never to grant such Favours, as leave no Power to bestow greater.* A Subject, who is arriv’d at the Pinnacle of *Hope*, no longer remembers the *Duty* of a Subject: A Sovereign, who has *no more* to bestow, loses the *Prerogative* of a Sovereign.



## CLAUDIUS NERO. VI.

### *The HISTORY.*

FTER CLAUDIUS was remov'd, AGRIPPINA conceal'd his Death for some days; and having brought over the Guards of the Palace to her Party, with several of the chief of the Senators and People, she got NERO proclaim'd Emperor.

### *The MORAL REFLECTION.*

SOME Affairs may be attempted without observing the nicest Precaution, when a Miscarriage of them only leaves the Undertaker in his former Situation; but others again of greater Importance, ought never to be engag'd in, without a very favourable Prospect of Success, when the ill Issue of them wou'd be attended with very pernicious Consequences. The grand Design of cutting off the Son of CLAUDIUS from the Succession, in favour of NERO, wou'd

wou'd certainly have prov'd fatal, had it not met with the desir'd Effect: 'Twas therefore necessary to be well assur'd of the Event, before any Measures were taken to bring the Undertaking to bear. In Matters of *Indifference*, we must trust to *Fortune*: in those of *Moment*, we must only rely on *Prudence*.

### *The HISTORY.*

“THO' NERO was but 18 Years of Age, by the Vigilance and Care of his Master SENECA, he began his Reign with the Prudence of a riper Understanding. He alleviated the Tributes of the Provinces; gave Largesses of Money and Corn to the Soldiers and People; and allow'd a very handsome Competency for the Support of poor, decay'd Senators.

### *The MORAL REFLECTION.*

THIS laudable beginning of NERO's Government, shews the Difference between the *Prince* and the *Tyrant*. The *Tyrant* oppresses his Subjects to gratify his Extravagancies: the *Prince* takes from his Pleasures, to give Ease to his Subjects.

*The*

## The HISTORY.

" *NERO* discover'd so much Humanity on all Occasions, that, as he was going one day to sign a dead Warrant, he said, *W<sup>t</sup>nd to G<sup>t</sup>D I had never learn'd to write!*

## The MORAL REFLECTION.

TO sign a dead Warrant, is an Act of *Justice*; and to do it with Regret, is a Mark of *Humanity*. These two Virtues are so essential to establish the Character of a Prince, that if the *former* be wanting, he governs with *Effeminacy*; and if he is not possess'd of the *latter*, he degenerates into a *Brute*: so that in both Cases, he wou'd be thought a *Monster*, rather than a *Prince*.

## The HISTORY.

" *NERO* allow'd his Mother a considerable share in the Government, but she abusing her Authority by repeated Acts of Cruelty and Injustice, he was oblig'd to withdraw the Confidence and Power he had lodg'd in her hands.

The

*The MORAL REFLECTION.*

*AGRIPPA* knew how to gain the Empire, but did not know how to govern it: *Brutus* and *Antifire* were sufficient to effect the one, but *Virtue* was requisite to discharge the other. To put NERO in possession of the Crown, 'twas enough he had *AGRIPPA* for *Mother*; but to excuse her ill Government, 'twas not enough she had NERO for *Son*. A Prince has no other *Mother*, but *Justice*.

*The HISTORY.*

“ *AGRIPPA*, in hopes of obliging NERO to comply with her own Terms, threaten’d to use all her Skill to dethrone him, in favour of *BRITANNICUS*, then about 14 Years of Age; but NERO, to prevent her Monachies taking place, banish’d her from Court, not allowing her any Guards, and got *BRITANNICUS* poison’d.

*The MORAL REFLECTION.*

*AGRIPPA* succeeded so far as to terrify NERO; but his Fears were so alarm’d, that a Reconciliation with the Person which had rais’d them, was not consistent with his own Security; for he consider’d, that others might equally attempt the Promotion.

motion of BRITANNICUS; who was therefore to be treated as a Criminal, because he might be made the Instrument of other Mens Malice. The *Innocent* are always guilty, when Obstacles in the *Tyrant's* way: they never escape his *Envoy*, and seldom his *Revenge*.

### The HISTOR Y.

“ *AGRIPPINA* perceiving her Menaces were of no Effect, had Recourse to softer, but more abominable Methods. She sooth'd her own Son with the Language of a Mistress, and wou'd fain have prevail'd with him to lie with her; but *NERO* refus'd the unnatural Offer, lest it shou'd be discover'd.

### The MORAL REFLECTION.

THE R E E S nothing more *publick*, than the *private* Actions of Princes; for it commonly happens, that those entrusted with the Secret, are the *first* who divulge it. Had *NERO* therefore committed that detestable Crime with his Mother, all *Rome* wou'd soon have been privy to it; and the Scandal arising from thence, might have lost him the Empire. No Temptation is so predominant in a Prince, as the Desire of reigning.

The

*The HISTORY.*

“ *AGRIPPINA* despairing of her  
“ Power to regain the good Graces of her  
“ Son, conspir’d to take away his Life ;  
“ but *NERO* discovering her treacherous  
“ Designs, prevented the Execution of  
“ them, by ordering her to be put to  
“ death.

*The MORAL REFLECTION.*

SOME Authors tell us, *NERO* forg’d this Accusation against his Mother, that he might have at least a plausible, if not a laudable Pretence for dispatching her. If this Account be genuine, *NERO*’s Conduct has left a Caution to all bad Princes : never to be guilty of an impious Action, without cloaking it under the Sanction of Justice ; that the People may not have it in their power to excuse their own Crimes, by the Judge’s Example.

*The HISTORY.*

“ *VOLOGESIUS*, King of *Par-*  
“ *thia*, revolted against the *Roman Em-*  
“ *pire*, under pretence of restoring his  
“ Brother *TIRIDATES* to the Kingdom of  
“ *Armenia*, of which he had been Sov-  
“ reign ; but he was overcome by *COR-*  
“ *BOLUS*,

“ BOLUS, Nero’s General, who created  
 “ TIGRANES King of that Province. Eng-  
 “ land rebell’d at the same time, but was  
 “ also subdu’d by PAULINUS SYRANNUS,  
 “ another Roman General.

### The MORAL REFLECTION.

THE Successes of so many Expeditions  
 may be attributed as chiefly owing to the  
 great Reputation NERO had acquir’d, both  
 among the People, and in the Armies, at  
 the beginning of his Reign. All Ministers  
 strive to serve a good Master, certain of a  
 just Recompence, or of being inevitably  
 chastis’d for their Misdemeanours. It is  
 not the Person, but the Virtue of a Prince,  
 which is the Support of his Government.

### The HISTORY.

“ AFTER NERO had reign’d some few  
 “ Years in a very prudent and command-  
 “ able manner, he was corrupted by some  
 “ of his Courtiers, and fell into most abo-  
 “ minable Debaucheries: Such as, inordi-  
 “ nate Drinking; derogating from his Birth,  
 “ by acting on publick Stages; entertain-  
 “ ing Concubines; giving a loose to A-  
 “ dultery, and all irregular, and even bru-  
 “ tish Passions. SENeca finding his good  
 “ Advice lost on him, and despairing of  
 “ saving him from the Precipice into which  
 “ he

“ he was falling, withdrew from his Confidence, to lead a private Life, and did all he cou’d to become a Stranger at Court. BURRUS, Captain of his Guards, likewise follow’d that Philosopher’s Example.

### *The MORAL REFLECTION.*

WHEN a Prince is inclin’d to be vicious, let him make choice of good Ministers; otherwise, the Scandal of his bad Courses will ruin him on *one hand*, and the Reputation of entertaining a corrupted Ministry will reflect a Disgrace on the *other*.

### *The HISTORY.*

“ *NERO* thus abandon’d by *SENECA*,  
“ was destitute of all good Counsel, and  
“ entirely guided by the Impulse of his  
“ own immoderate Passions. At the In-  
“ stigation of *POPPEA*, he put his Wife  
“ *OCTAVIA* to death, tho’ a most inno-  
“ cent and wise Princess, to make way  
“ for his marriage with her; and after-  
“ wards kill’d his new Bride by a Kick on  
“ the Belly, when in her Pregnancy.

### *The MORAL REFLECTION.*

THE Cause of a bad Action always proves odious after it’s committed: it promises

mises *Pleasure*, e'er the *Enjoyment*, but creates *Remorse* when *gratify'd*. Before the death of *OCTAVIA*, *POPPEA* was idoliz'd; and a *Roman* Emperor's Daughter was not thought too worthy a Sacrifice to make way for her; but no sooner did the Victim fall, than she appear'd deserving of the same Fate. *Excesses* are easily improv'd into *Fury*; and *Fury* in a Prince, conscious of his own Guilt, always vents it self against his *Accomplices*, and never against *himself*.

### The H I S T O R Y.

“ T H E Nobility of *Rome*, enrag'd to  
 “ see themselves govern'd by a furious and  
 “ cruel Prince, prevail'd on *PISO*, the  
 “ wealthiest among them, to join with  
 “ them in taking up Arms against *NERO*;  
 “ but the Conspiracy being discover'd, he  
 “ put to death, not only the *Conspirators*,  
 “ but likewise all such as were likely to  
 “ succeed him, either on the account of  
 “ their *Wisdom*, *Birth* or *Riches*. Thus  
 “ *BURRUS*, *SENECA*, *PUBLIUS*, *SYLLA*,  
 “ *RUBELLIUS*, *PLAUTUS*, and many others  
 “ were unhappily carry'd off on this Oc-  
 “ casion.

*The*

## The MORAL REFLECTION.

AS a *good Prince* never entertains or protects Men of *corrupted Principles*, so a *bad one* cannot endure Men of *Honour* and *Integrity*. Every Sovereign is ambitious of being a Model for his Subjects; but he who is not as *one of them*, is *against them*. The *good Prince* is satisfy'd with *Obedience*; the *bad one* expects *Flattery*. They both punish Offenders capitally; but with this difference, the Death of the *first* is no more than a just Punishment; that of the *second*, a real Martyrdom. The Death of the *one* supposes the *Guilt* of the *Subject*; that of the *other*, supposes the *Injustice* of the *Prince*.

## The HISTORY.

“ CESONIUS PETUS, who in  
“ conjunction with CORBOLUS had de-  
“ feated VOLGESIUS, venturing too far  
“ beyond Mount Taurus, with a view of  
“ gaining some trifling Advantages, VOLO-  
“ GESIUS rallied his scatter'd Forces, and  
“ surrounding CESONIUS, reduc'd him to  
“ accept of a Peace on shameful Terms;  
“ in which he oblig'd himself to restore  
“ Armenia to TIRIDATES. NERO gave  
“ TIRIDATES an honourable Invitation to  
“ Rome, to receive the Crown he had me-

“ rited ; and perform'd the Ceremony him-  
“ self with such Pomp and Magnificence,  
“ as has not since been seen. He then  
“ recall'd CESONIUS PETUS to Court, and  
“ inflicted no other Punishment on him,  
“ than that of some Reproaches.

### *The MORAL REFLECTION.*

THE manner in which NERO treated TIRIDATES, was an Action truly worthy of a wise Prince ; not only because true Merit ought to be respected, even in the Person of an Enemy, but also because he confirm'd him his Subject, by conferring on him such Honours ; for the Solemnity of that Function, spoke infinitely more the *Grandeur* of NERO, than the Coronation of TIRIDATES. But the unseasonable Clemency he shew'd to CESONIUS, did not deserve the same Commendation ; because he only spar'd him, for his being a Person of an infamous Character. The Emperor was not jealous of People of his Reputation, and consequently was well assur'd, CESONIUS wou'd never aspire after the Empire. As Persons of the most *eminent Virtues* were look'd on by NERO as most *criminal*, so those whose *Vices* were most conspicuous, shar'd his Favours with most Security.

*The*

*The HISTORY.*

“ *NERO* perceiving all *Rome* trem-  
“ bled at his great Cruelty, grew so haughty  
“ and vain, that he glory’d in being the  
“ first *Roman* Emperor, who knew how  
“ to exert his Power; and as a Proof of  
“ it, he reduc’d all *Rome* into Ashes:  
“ during which, no body durst oppose his  
“ Will, nor even lament so dreadful a  
“ Spectacle,

*The MORAL REFLECTION.*

*NERO*’s Glory was rather that of an  
Assassin, than a Prince. The Power a So-  
vereign has over the Lives and Fortunes of  
his Subjects, is not given him to tyrannise  
over them, but to chastise their Offences,  
so that the Example of one Person may  
tend to the reclaiming of many; and where  
a Subject can’t be convicted of any Crime,  
a Prince’s Jurisdiction can’t, or at least ought  
not to extend itself, so far as to condemn  
him. *Cruelty* is not the *Rule*, but the *De-  
stroyer* of all Power.

*The HISTORY.*

“ WHILE *Rome* was in Flames, *NERO*  
“ diverted himself upon one of the Towers  
“ of his Palace; singing to his Harp, those  
G 3 “ Verses

“ Verses of HOMER, which describe *the burning of Troy*. After having glutted  
 “ the Extravagancy of his Folly in laying  
 “ *Rome* waste, he re-built it at his own  
 “ Expence, much more beautiful than be-  
 “ fore, and erected a Palace for himself,  
 “ all adorn’d with Gold, which was the  
 “ most sumptuous Edifice the World had  
 “ ever produc’d.

### The MORAL REFLECTION.

A Prince, who *gives more than he takes away*, makes his Subjects wish for Misfor-  
 tunes out of Interest. It was not thro’  
 fear of NERO the *Cruel*, they beheld the  
 Conflagration of *Rome* with such patience,  
 but in hopes to find at last NERO the *Pro-  
 digal*. A Prince who has Money enough  
 to quiet the People’s Complaints, may laugh  
 at their Afflictions: but however, NERO  
 had this Prudence in his capricious Frolick,  
 to place himself on a Tower, where he  
 might sing and be merry with security.

### The H I S T O R Y.

“ NERO being inform’d that the  
 “ *Christian Religion* was preach’d in *Rome*,  
 “ order’d PETER and PAUL, the Chiefs of  
 “ that Mission, to be put to death; and  
 “ likewise all such as openly profess’d and  
 “ adher’d to it.

The

*The MORAL REFLECTION.*

HAD NERO known, that Religion taught Obedience to Sovereigns, he wou'd have allow'd it, tho' false, the same Toleration he had granted to many other Sects in *Rome*; but being told, that its Tenets recommended *Chastity, Humanity* and *Justice*, Virtues directly opposite to his Morals, he thought it his Duty and good Policy to persecute the Christians, in order to suppress the Growth of Sedition; and judg'd it absolutely necessary not to tolerate a People, who plac'd Sanctity in leading a Life different from that of their Prince.

*The HISTORY.*

“ THE Report of NERO’s many abominable Cruelties being spread abroad, “ *Judea, France, Germany* and the Legions in *Spain* all revolted at one time, “ and proclaim’d *SERGIUS GALBA* Emperor, “ who was their General. The News of “ this Proceeding put NERO into such a “ Consternation, that it almost made him “ run distracted.

*The MORAL REFLECTION.*

A Prince ought to have his Thoughts more employ’d on the *Interest* of his *Army*, than on the *Pleasures* of his *Court*: But

NERO was so much taken up with Royal Diversions, that he cou'd spare no time to think on his Forces. A Sovereign is not where he *keeps his Palace*, but where he *commands*: Where he dwells, he is a *Man*; but where he *commands*, he is a *Prince*.

### The HISTOR Y.

“ THE News of the Legions Revolt  
 “ becoming the publick Theme of *Rome*,  
 “ the People began to murmur and riot;  
 “ and the Guards at Court abandon'd  
 “ their Post in the Night.

### The MORAL REFLECTION.

*N E R O*, when *supported* by his Army, was Monarch of the Universe; he was fear'd, and even ador'd like a Deity: but *NERO*, when *abandon'd* by that Force, was regarded as a Cypher, and every common Soldier was then ashame'd to stand Centinel at his Palace-Gates. G O D only is Monarch by himself alone; whilst *Mortals* can only attain it by the Assistance of their Fellow-Creatures.

### The HISTOR Y.

“ *N E R O* being terrify'd at these Dis-  
 “ orders, sent for all his Favourites to con-  
 “ sult with them on this Exigence; but  
 “ they

“ they refus’d being concern’d in his Affairs,  
“ and return’d him no Answer. Full of  
“ Despair and Rage at being thus rejected,  
“ he went with a design to poison him-  
“ self, but found the Room in which he  
“ expected to find the Dose, already plun-  
“ der’d. Then he entreated a Gladiator  
“ to dispatch him, but was here too disap-  
“ pointed.

### *The MORAL REFLECTION.*

NERO’s Friends did not hasten to his Assistance: *some*, because they were only Friends to his *Prosperity*, and not to his *Person*; *others*, because ’twas their Interest to rejoice at his Fall, as it deliver’d them from all future Apprehensions of being treated in the same manner, SENECA and BURRUS, his former Confidants, had been. They were all persuaded, they cou’d not be expos’d to more Danger, shou’d his Successor even prove a Tyrant.

### *The HISTORY.*

“ FAONTES, one of NERO’s Freed  
“ Slaves, being mov’d with Compassion  
“ for his Benefactor, contriv’d his Escape.  
“ He prepar’d a Horse, and having made  
“ him get up bare-legg’d, and without a  
“ Saddle, like an Hostler, convey’d him  
“ thus by Night, attended with four Servants,  
“ to

“ to one of his Country Palaces, where he  
“ receiv’d News, that the Senate had pass’d  
“ Sentence of Death on him.

### The MORAL REFLECTION.

THE *Roman* Senate had been long oppress’d by a Monarchical State of the Empire, and therefore the more willingly encourag’d this Insurrection against NERO, as it gave them a Prospect of restoring the Common-wealth. By declaring him guilty of death, they resum’d their Authority, and acted as Judges ; and by proving the Infamy of NERO’s personal Character, they endeavour’d to prove, that Monarchy was highly detrimental to *Rome*.

### The H I S T O R Y.

“ THOSE who had follow’d NERO,  
“ advis’d him to be his own Murderer, rather than undergo the infamous Sentence  
“ of the Senate : upon which, he took up  
“ two Poniards, in order to put their Advice in execution ; but sheath’d them again, saying, *His fatal Hour was not yet come*. After that, he begg’d, tho’ in vain, some one of his Attendants  
“ wou’d first kill himself, to inspire him with the more Courage ; but while he was making this shameful Proposal, a Noise of Horses was heard, sent from

“ the

“ the Senate; and then, with the help of  
“ a Slave, he stabb'd himself in the Throat;  
“ of which he died, in the 32d Year of  
“ his Age; in the 14th of his Reign, and  
“ 70 Years after the Birth of our SAVIOUR.

*The MORAL REFLECTION.*

HAD NERO thought it possible for a *Roman* Emperor to be reduc'd to such desperate Extremities, NERO perhaps wou'd have behav'd, so as to die, as became one in that Station. The only *Security* of *fortunate Men*, consists in being *diffident* of their *good Fortune*.



SERGIUS



## SERGIUS GALBA. VII.

### *The HISTORY.*

“ U PON the News of NERO’s Death,  
 “ the Army in *Spain*, which had re-  
 “ volted in his Life-time, and de-  
 “ clar’d GALBA Emperor, conducted him  
 “ to *Rome*. At his Arrival, the Senate  
 “ swore Allegiance to him, not being able  
 “ to resist his superior Force. ,

### *The MORAL REFLECTION.*

FROM JULIUS CÆSAR to NERO’s time, the *Roman* Empire had continu’d in the Family of that Founder of the Monarchy ; but now a strange Line took place : the *Roman* Army made choice of GALBA, and the Election was approv’d of, both by the Senate and People, as lawful ; not because it was truly so, but because a Superiority of Force in those days, rul’d over Reason ; and he was reckon’d the *most Legitimate Prince*, who cou’d best dispute his Claim.

*The*

## The HISTORY.

“ *GALBA* was then a Widower of  
“ 70 Years of Age, without Children, and  
“ descended from the most noble and illus-  
“ trious Family of the *SULPITII*, tho’ not  
“ related by Blood to the foregoing *Cæ-*  
“ *SARS*. He was promoted to the Empire  
“ for his great Personal Merit ; being a Man  
“ of *Learning, Valour and good Morals*.

## The MORAL REFLECTION.

*GALBA*’s good Qualities render’d him acceptable to the *Roman People* ; not for the sake of their being real Virtues, but because that Character was new, after *NERO*’s Tyranny. This Instability of Temper is very evident, from the Desire they had to re-possess *NERO*, after perceiving that *GALBA* was more frugal, and free from those Vices, which had prov’d advantageous to many of them. The People soon grow weary of any Government, which gives no hope of Revolutions. The Reign of *AUGUSTUS* indeed, lasted many Years, without giving the least Disgust to *Rome*, because he temper’d the Toils of War, by the *Solemnities of Triumphs* ; and entertain’d the People, in time of *Peace*, with *continual Shews* : Such as *Justing, Feasting, and raising new Edifices* ; so that they had no Leisure to criticise on the Conduct of their Sovereign.

The

## The H I S T O R Y.

“ THERE being a Report spread thro’  
 “ *Rome*, that the new Emperor was of a  
 “ cruel and revengeful Disposition, **GALBA**,  
 “ for the better Security of his Person, re-  
 “ solv’d on these two Measures: *First*, to  
 “ institute the *Spanish Legions*, which had  
 “ conducted him to *Rome*, as his Guards;  
 “ and *Secondly*, to confer the first Places in  
 “ the Government, on **TITUS JUNIUS, COR-**  
 “ **NELIUS LACUS**, and **ICELLUS MARCIA-**  
 “ **NUS**, a Freed-Slave; who were all Men  
 “ of most odious Characters in the eyes of  
 “ the *Roman* People.

## The MORAL REFLECTION.

FROM **GALBA**’s first Step may be inferred this Maxim: That ’tis safer for a Prince to be guarded by *Strangers*, than by his own *Subjects*; because, as the *latter* are born in common with the People, it is natural for them to espouse the common Interest; and where Nature prevails, every other Inclination less predominant must of course submit to it: And from the second may be gather’d, that all wicked Ministers, whose Safeties entirely depend on the Favour of their Prince, must of necessity serve him with Fidelity and Zeal, not to be abandon’d to the Fury and Hatred of the Populace.

The

*The HISTORY.*

“ *GALBA* sent Orders into *Africa*  
“ to put *CLAUDIUS MARCUS* to death, for  
“ aspiring to the Sovereignty of that Pro-  
“ vince: He caus’d *FONTEUS CAPITONE*,  
“ Lieutenant of the Legions upon the Con-  
“ fines of *Germany*, to be dispatch’d, for  
“ endeavouring to bring them over to his  
“ Interest; and also order’d *NUFIDIUS SA-*  
“ *BINUS*, the Prefect of *Rome*, to be be-  
“ headed, for having been his Rival in the  
“ Succession of *NERO*.

*The MORAL REFLECTION.*

THE whole Danger of losing *Africa*,  
*Germany* and *Rome*, consisted in the Ambi-  
tion of *CLAUDIUS FONTEUS* and of *NU-*  
*FIDIUS*. *GALBA* did not think it essential to  
send *Armies*, but *Assassins* to oppose them;  
because to quell these three *Rebellions*, it  
was enough to extirpate the three *Authors*  
of them; whom *GALBA* having the Auth-  
ority of a Prince over, their *Murderers* were  
*Executioners*, and their *Deaths* a just *Pun-*  
*ishment*. Too much Honour is done to a  
Criminal, in declaring War against him: he  
ought not to be *overcome*, but *punisb’d*; nor  
regarded as an *Enemy*, but as a *Subject*.  
The Deaths of *CLAUDIUS FONTEUS* and  
*NUFIDIUS* were no sooner effected, than the  
In-

“ LUCIANUS, a Man of great Worth and  
“ Virtue, without asking their Advice.

### The MORAL REFLECTION.

LET all Princes learn from this Resolution of GALBA, that it is sometimes Wisdom to act without Counsel. GALBA's Ministers were for creating a Creature of their own, Prince, to be all as so many Princes, which created; but GALBA, who wanted an Heir to inherit his Authority, made choice of a Successor, under whom, the Ministers shou'd think it a Favour to continue as such.

### The H I S T O R Y.

“ THE Adoption of Piso being pub-  
“ lish'd without distributing the usual Dona-  
“ tive among the Guards, ORTHO improving  
“ this Neglect of Custom to his own Advan-  
“ tage, seduc'd them by Money and large  
“ Promises, and got himself proclaim'd Em-  
“ peror in their Quarters.

### The MORAL REFLECTION.

GALBA, in complaisance to the Praeto-  
rians and People, had dismiss'd, and sent back  
the Spaniards: ORTHO therefore met with the  
less Difficulty in his Attempt, having but  
one Guard alone to corrupt. Where a Prince  
contents himself to be guarded by his own  
Subjects only, the Guard is not commanded  
by

by the Prince, but the Prince commanded by the Guard. The Princes of Italy always chuse an Italian and German Guard, because as they are Strangers to each other's Language, they can't be conversant together, nor so easily form a Conspiracy.

### The HISTORY.

“*GALBA* being inform'd of the Revolt, left his Palace, in hopes his Person might appease the Tumult; but perceiving the Conspirators made towards him with a design to kill him, he stretch'd forth his Head ready to receive the Blow, saying, *he shou'd bless the Hand that gave it, wou'd but his Death prove any ways advantageous to the Common-wealth and Roman People.*”

### The MORAL REFLECTION.

IT often happens that a Prince's Presence alone is sufficient to suppress a great Disorder, but it had not the same Effect in *GALBA*, because the Soldiers, at that time, were so accustom'd to the Visits of the *Roman Emperors* in their Quarters, that the Presence of their Prince, was no more to them, than that of their Comrades. It is observable therefore, that nothing can be more essential to a Prince, than to behave with such a Reserve, as carries not the Shew of too much

Familiarity; since by appearing seldom to the Publick, he exacts a due Respect; when his Presence becomes necessary; and the Respect of the People is the surest Guard of a Prince.

### The HISTOR Y.

“ *GALBA* was beheaded before he had  
“ bore Imperial Sway the space of a Year;  
“ in the 73d of his Age, and 71 Years after  
“ the Birth of JESUS C<sup>H</sup>IRIST. His Head  
“ was afterwards carry’d on the Point of a  
“ Lance to *OTHO*, who immediately gave  
“ Orders for *PISO* to be put to death.

### The MORAL REFLECTION.

*PISO* fell a Victim for no other Cause, than that of being the chief Favourite of *GALBA*. Had he not been adopted Successor to the Empire, he probably wou’d have liv’d longer, and peaceably enjoy’d his Riches. He that wou’d know how far he ought to raise his Fortune at Court, after having weigh’d the *Highness* of the Station, let him measure how great the Distance is between *that*, and the *Precipice*; for many Dignities, which *Vanity* terms *Preferments*, are reputed by *Prudence*, no more than *Perils*; and many *Civilities*, which seem to encourage Hope, ought never to be depended on, but with the utmost Caution.

MARCUS



## MARCUS SILVIUS OTHO. VIII.

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### *The HISTORY.*

“  A FTER Otho was declar'd Em-  
“ peror, he gave large Donations  
“ to all such as had assisted him  
“ in attaining the Empire; but  
“ especially to the *Pretorian* Soldiers,  
“ whom he was engag'd to by solemn  
“ Promises.

### *The MORAL REFLECTION.*

AS there's no Prince, how pious and just soever he be, who is exempt from every Frailty; or at least, who is not thought guilty of some: a *Successor* therefore, who is desirous of beginning his Reign with Applause, ought to put in practice that *Virtue*, which is opposite to the *Defect* of his *Predecessor*. 'Twas thus OTHO acted: the first use he made of his Power, was to exercise *Liberality*, in opposition to GALBA,

who was accus'd of being too *parsimonious*. Where Revolutions happen, all the Malecontents are in expectation of amending their Fortunes; and while they are flatter'd with such Hopes, none of them can be said to be dissatisfy'd.

### *The HISTORY.*

“ IT was the general Opinion, that  
 “ OTHO was the Son of TIBERIUS; not  
 “ only because every one knew, he'd had  
 “ an Intimacy with his Mother, but because  
 “ there was a very exact Resemblance in  
 “ their Faces.

### *The MORAL REFLECTION.*

THERE'S no Person in the World so liable to Remarks as a Prince: the People are not satisfy'd with knowing his *publick* Actions; they also censure such as are *private*. A *good* Prince rejoices to see a Subject, either voluntarily, or prompted by Curiosity, study his Morals, with a view of emulating them, because then, should he have occasion to speak of him, being assur'd of his Deeds, he will not want Matter for Admiration and Praise: but a *bad* one has as much to *dread* on the other hand, from this receiv'd Opinion of the People, That a Prince cannot *reign well*, if he continues to *live ill*.

*The*

*The HISTORY.*

“ *OTHO* was so ridiculously effeminate, that a Lady of the greatest Delicacy in her Complexion cou’d not surpass him: he us’d to wash himself with *Ases Milk* to keep his Skin smooth and tender; he wore a *Peruke*, which was a wonderful thing in those days; spent every day several hours at his *Looking-Glass*; dress’d in perfum’d Clothes, and in fine, spar’d no pains to appear beautiful.

*The MORAL REFLECTION.*

THIS Excess of Effeminacy in *OTHO*, either proceeded from a Weakness of Nature, or from a political View, to preserve the Good-will of his Ministers; who wou’d rejoice to see their Prince diverted from the Cares of Government, since his Conduct left the whole Management of Affairs in their hands: or probably, to convince the People, who strongly apprehended he wou’d prove as cruel as his suppos’d Father *TIBERIUS*, that he was quite the Reverse of his Passions. He was not ashamed of a *Reproach*, which insur’d him the Empire.

## The HISTORY.

“ *VITELLIUS*, who had been declar'd Emperor by the Legions of *Germany*, which he was General of till the Reign of *GALBA*, did not only refuse Obedience to *OTHO*; but also sent an Army of 70 thousand Men to oppose him, and went himself into *France*, to wait for a fresh Supply of Troops from *England*.

## The MORAL REFLECTION.

THE Right of electing Emperors being engross'd by the Armies, it was not possible for any of them to reign in peace; because there were always as many  *Pretenders*, as *Roman Generals*. Their Privilege therefore was not just, since of necessity it produc'd continual Disorders; and it must consequently be allow'd, that for the Happiness of a People, a *Prince* ought to reign by *Succession*, and a *Subject* obey, without *aspiring* to it.

## The HISTORY.

“ *OTHO* put himself in a Posture of Defence, and sent his Forces against those of *VITELLIUS* in *Lombardy*. The contending Parties had some Encounters, “ which

“ which always prov'd successful on the  
 “ side of OTHO; but coming at last to a  
 “ general and bloody Battle near Cremona,  
 “ it ended to the Glory of VITELLIUS.

... : *The Moral Reflection.*

THE Armies of VITELLIUS and OTHO being both compos'd of *Romans*, there remain'd no other Remedy, than to hazard, by a decisive Battle, either entirely *losing*, or *gaining all*; for neither of them wou'd have been satisfy'd without the Acquisition of *Rome*, and the *Roman Empire* cou'd not be divided. This is the reason, why all Monarchs are desirous to have the Bodies of their Armies, even when compos'd of their own Subjects, supported by the major part of their National Troops: 'tis to prevent the *Danger of a Sedition*. Had VITELLIUS been a Native of *Germany*, and his Legions equally *Germans*, he probably wou'd have contented himself with the Possession of that Country; and so the *Roman Empire* must have suffer'd a Division: but on the contrary, both Parties being *Romans*, the Death of an *Emperor* was of little Importance, provided the *Empire* remain'd entire.

*The*

## The HISTORY.

" **O**THO. OTHO might have tally'd the remaining part of the Army after the Battle, and have attempted another Trial with VITELLUS, yet he pray'd all the Senators, and Chiefs of his Friends, to acknowledge him for their Sovereign, saying, that his Opposition wou'd only have caus'd fresh *Roman* Blood to be spilt unnecessarily, since he had resolv'd to put a Period to his Life.

## The MORAL REFLECTION.

**O**THO was always so ambitious of reigning, that to acquire Authority he willingly deny'd himself all other Pleasures. In his Youth, he sacrific'd his Wife Poppaea to the unlawful Embraces of NERO, with a view of obtaining the Government of *Lusitania*; he distributed all his Riches among the *Prætorians* to become *Emperor*; and the moment he found himself in danger of losing the *Empire*, he sacrific'd his Life to the *Kanity* of ending his days in that Character. He chose to die, lest by living he shou'd not reign; and signify'd this his Will, under the pretence of Publick Good, that his Meanness of Spirit might be thought Beneficence.

The

## THE HISTORY.

“ HAVING order'd his Money and  
“ Jewels to be brought to him, he divided  
“ them between his Friends and Dom-  
“ sticks ; and after he was in Bed, stabb'd  
“ himself in the Flank with a Poniard ;  
“ of which he died, leaving no Issue, in  
“ the 4th Month of his Reign ; in the 38th  
“ Year of his Age, and 73 Years after the  
“ Birth of our LORD.

## The MORAL REFLECTION.

THESE Proceedings of OTHO gave plainly to understand, that he design'd to make away with himself ; still none of his Friends, (who were only so to his Purse,) offer'd one Argument to deter him from doing it. The Loss of OTHO gave them little pain, because they were assur'd they shou'd not want an *Emperor* ; but much less, when they consider'd themselves as Heirs to his Riches, and disengag'd by his death, from what *mean and worthless* Souls term two great *Inconveniences* ; *Gratitude* and *Restitution*.





## AULUS VITELLIUS. IX.

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### The HISTORY.

" **V**ITELLIUS having receiv'd  
 " Advice in *France* of the Suc-  
 " cess of his Arms, and that  
 " **VIRGINIUS RUFUS**, OTHO's  
 " General, had sworn Allegiance to him,  
 " he made the best of his way into *Italy*.  
 " Upon his Arrival, using frequently to vi-  
 " sit the place where the Battle was fought,  
 " and being advis'd by his Friends to avoid  
 " the Stench of the dead Bodies, as offen-  
 " sive, he made Answer, *That there cou'd  
 " not be a more grateful smell than that  
 " of a dead Enemy.*

### The MORAL REFLECTION.

WHERE the Mind is taken up with  
 an abundance of Pleasure, the Senses are  
 depriv'd of all other Consideration: and  
 to be Master of the World, is the greatest  
 Pleasure the World can afford. The *Friends*  
 of

of VITELLIUS look'd on the Field of the Slain, as strew'd with so many *dead Bodies*, but VITELLIUS beheld it, as cover'd with so many *Victims*: the *former* were shock'd at the *Slaughter*, but the *latter* was *pleas'd* at the *Sacrifice*.

### *The HISTORY.*

“ HE enter'd *Rome*, in view of the *Senate* and *Roman People*, dress'd in Sol-  
“ dier's Clothes, and with the Standards  
“ and Colours of the Army flying, as if  
“ he march'd into an *Enemy's Garrison*,  
“ taken by Force of Arms.

### *The MORAL REFLECTION.*

By this manner of entering *Rome*, VITELLIUS gave the *Senate* to understand, that he expected no other Authority shou'd be own'd there, but his; because, as he acquir'd the Empire *Jure Belli*, the Conqueror was the only *Legislator*, and the *Metropolis* of the World no more to him, than a conquer'd City.

### *The HISTORY.*

“ VITELLIUS made a Recital  
“ of all his Heroick Actions in the *Senate*;  
“ prais'd himself in a very extraordinary  
“ manner, and order'd that his Accession  
“ to

“ to the Empire shou’d be celebrated with  
“ the utmost Marks of Joy and Gladness,

### The MORAL REFLECTION.

IT was customary for the Senate to compose Panegyricks, and manage the publick Rejoicings at the Coronation of every new Emperor; but VITELLIUS spar’d them that Trouble: he rather chose to be his own Panegyrist, and order’d how the Rejoicing shou’d be perform’d himself: neither was this a Weakness in VITELLIUS, but one of the Secrets in the Art of Reigning. He avoided the occasion of returning Thanks to the Senate, because an Acknowledgement supposes a Favour receiv’d, and a Prince ought never to accept of Favours from his Subjects: and he gave the necessary Orders for the publick Joy, to deprive the Senate of exercising the least Authority over the People, under pretence of honouring the Prince.

### The HISTORY.

“ DURING these Solemnities, VI-  
“ TELLUS appearid forward in accepting  
“ the Invitations of the principal *Romans*,  
“ whose Entertainments were so splendid  
“ and expensive, that each of them did not  
“ amount to less than ten thousand Crowns,  
“ which was thought a vast Sum in those  
“ days.

“ days. The Banquet his Brother prepar’d  
“ also for him, was so sumptuous, that there  
“ were reckon’d at it, two thousand Dishes of  
“ the choicest Fish, and seven thousand of  
“ the most rare and delicate Wild-Fowl.

### The MORAL REFLECTION.

*VITELLIUS* did not only design to  
divest the *Romans* of their Authority, but  
herself had a view of impairing their  
Riches; and that no Disorder might prove  
the Consequence of his Proceeding, he  
laid out the way to impoverish them by  
their own Ambition; for the *Patricians*,  
thinking themselves greatly honour’d by the  
Consecration of their Emperor, expended  
more than they cou’d afford, to give him a  
splendid Reception. He oblig’d his Brother  
too, to be at a far greater Expence, that his  
Policy might be the more imperceptible.

### The HISTORY.

“ *VITELLIUS* hearing that a cer-  
“ tain Astrologer had spread a Report thro’  
“ *Rome*, that he wou’d not enjoy the Em-  
“ pire a Year, he order’d all of his Profession  
“ to be banish’d *Italy*, and the Magistrates  
“ no be chosen for ten Years.

*The*

## The MORAL REPABITION.

ALL wise Princes ought to forbid the Belief of this kind of Astrologers; because, as the Populace are fond of giving Credit to Prediction, and their weak Minds influenc'd by it, they wou'd govern the World at their pleasure, and be put upon a Level with Religion, which guides the Universe by *Faith*. Astrologers are much less tolerated by tyrannical Princes; because they can't cajole Men, who know more than themselves. Authority's the greatest Knowledge; and he that becomes a Sovereign by *Force*, can suffer nothing *superior* to himself. *Bad News* to such Princes; ought not to be mention'd, much less fore-told. Tho' they are sensible of their Mortality, yet they willingly banish the Thoughts of it; but what we wou'd wish never to happen, ought not always to be contemn'd.

## The H I S T O R Y.

“ HE took particular Care to animate “ the two Factions, which divided the *Roman* People, headed by VENETA and PRA- “ SINA, frequently promoted, to that end, “ *Justing* and *Courting*, and recompens'd “ the Victors.

The

## The MORAL REFLECTION.

VITELLIUS divided the People into Factions by Gaming, that they might be at Variance in good earnest; and gave considerable Premiums to the Conquerors, that there might be always Combatants. He did not reward *Valour* because of its Desert, but encourag'd *Discord*, that it might augment in *Vigour*; and that the *Dishonour* of the Vanquish'd might be improv'd into a Desire of *Revenge*. Where the People therefore are amus'd with particular Combats, the Prince always reigns triumphant.

## The HISTORY.

" VITELLIUS being told, that at a certain Tournament between the two Factions, the Preference in *Valour* was given to those of the *green Colour*, which was the Distinction of PRASINA's Party, he caus'd them all to be destroy'd, because he was more inclin'd to favour those of the *Tawny Colour*, who were of VENERIA's Faction.

## The MORAL REFLECTION.

THE Partition of the Roman Empire had so often proceeded from Factions, and popular Tumults, that VITELLIUS, for his own Safety, resolv'd to oppose PRASINA's

Faction, as the Means, both to engage the other half of the People in his favour, and to come at that Knowledge essential to the Prince; to know his Friends from his Foes: for as Male-Subjects generally flock together, all his Enemies wou'd have join'd PRASINA's Party. Had VITELLIUS therefore prov'd *Neuter*, al'might have conspir'd against him; whereas by being *Partial*, he had only *one Party* to apprehend.

### The HISTORY.

“ *VITELLIUS* pardon'd a certain  
“ Cavalier, who was condemn'd to die, be-  
“ cause he had made him his Heir; but after-  
“ wards perusing over the Will, and finding,  
“ that he had likewise nominated a certain  
“ Freed-Slave, his Favourite, Coheir with  
“ him, he order'd them both to be murdere'd.

### The MORAL REFLECTION.

THE Freed-Slave being both his Prince's Favourite and Coheir, VITELLIUS began to suspect, that the People wou'd think he had so great an Ascendant over him, as to believe it necessary to pay the same Deference to the Freed-Slave, as to the *Emperor*: Had he spar'd the *Testator's* Life, the Pardon wou'd have been thought as much owing to the Co-heir, as to himself; but VITELLIUS resolv'd neither to shew his Authority, nor the Publick's

ick's good Will, and therefore order'd both the *Tesator* and the *Freed-Slave* to be made away with; the one to undecive the People in their Opinion, and the other to punish the *Freed-Slave's Temerity*, in making himself thought *Master* of his *Master*.

### The HISTORY.

“ HE committed many other Cruelties; among which was the barbarous Murder of two young Men and Brothers, for begging for their Father's Life, whom he had condemn'd to die.

### The MORAL REFLECTION.

THESE two Brothers were not murder'd for craying Mercy for their Father, but because VITELLIUS perceiv'd them ready to fall into Despair at his refusing their Request; and therefore judg'd it consistent with his Safety to prevent the Revenge, which their Excess of Grief might prompt them to take on his Person; for a Prince's Life is always expos'd to Danger, where he has reason to believ'd Men given up to Despair, threaten it to his Country.

### The HISTORY.

“ ONE of the Confidants of VITELLIUS happening to be indispos'd, he went

“ to pay him a Visit, and pretending to do  
 “ him Honour by filling him a Glass of Wa-  
 “ ter, mixt it with Poison, of which he died.  
 “ immediately.

### The MORAL REFLECTION.

THUS, the Favourites of a cruel Prince for the most part end their Days: As they are privy to all his Impieties, he beholds them with Confusion; and a Tyrant, abhorring every thing which displeases him, will consequently contrive their Death, as a Remedy for his own Disquiet.

### The HISTORY.

“ The Cruelties of VITELLIUS augmenting daily, the *Eastern* Legions, accom-  
 “ pany'd with those of *Seravonia*, and  
 “ *Egypt*, proclaim'd VESPASIAN, their Ge-  
 “ neral, Emperor; but he refusing the Dige-  
 “ nity offer'd, the Soldiers threaten'd to mur-  
 “ der him, if he did not accept of it.

### The MORAL RELECTION.

VITELLIUS kept *Rome* in Obedience and Tranquillity, thro' the Fear every one had of his Inhumanities; but among his Armies, where *Scandal*, and not *Fear* had Effect, his *Cruelty* render'd him *Odious*, and the *Hatred* of the *Soldiery* is the *Oppression* of *Princes*.

The

*The HISTORY.*

“ *VE SPASIAN* committed the  
“ Command of the Army against the *Jews*,  
“ to his eldest Son *Titus*, and went to  
“ *Alexandria*; from whence he sent *LICI-*  
“ *NIUS MUCIANUS*, General of the Forces in  
“ *Syria*, with a powerful Army into *Italy*.  
“ *ANTONIUS*, General of *Selbonia*, also  
“ march'd thither with a considerable Num-  
“ ber of *Hungarians*, and *Misians*; whose  
“ Afflittation was requir'd to re-inforce his  
“ Legions.

*The MORAL REFLECTION.*

A Prince, whose Monarchy is compos'd  
of many and extended *Dominions*, ought  
to divide each State into many *Govern-  
ments*; for a Variety of Commanders ren-  
ders an Union difficult to be effected in any  
Attempt against the Sovereign; but where  
many Kingdoms are govern'd by one alone,  
the Governors are few, and consequently  
easy for them to preserve the Unity requisite  
to the carrying on of a Conspiracy. Thus  
it happen'd with *VE SPASIAN* and *ANTONIUS*:  
they commanded a great Part of *Europe*,  
*Asia* and *Africa*; so having each of them  
Forces, equivalent to those of a powerful  
Monarch, it only requir'd their Insurrection  
to become as such.

## The HISTORY:

“ *VITELLIUS* sent his Generals,  
 “ *VALENTE* and *CECINNA*, with a formi-  
 “ *da*ble Army to attack *ANTONIUS*. The  
 “ two Armies met, and came to Battle  
 “ near *Cremona*, where *VITELLIUS* was  
 “ worsted, with the loss of thirty thousand  
 “ Men, and *ANTONIUS* remain’d Con-  
 “ queror, with the loss of about five thou-  
 “ sand. From thence, he continu’d his  
 “ March to *Rome*, and wrote to *VITEL-*  
 “ *LIUS*, that if he wou’d peaceably resign  
 “ the Empire, his Life shou’d be sav’d.

## The MORAL REFLECTION.

HAD there been as many Fortresses in *Italy* in those days, as there are at present, *VITELLIUS*’s Fortune wou’d not have fallen in one day. Kingdoms supported only by Troops, have more Dependance on *Chance*, than on *him who reigns*: the Acquisitions of *many Ages* are lost in a few *Hours*; and the Victorious can’t be assur’d of a longer Continuance, than the Interval between the *Victory* and the *next Battle*; between *good Fortune* and *bad*, which generally have their Vicissitudes,

*The HISTORY.*

“ *VITELLIUS* negotiated the Res-  
“ nunciation, with *FLAVIUS SABINUS* and  
“ *DOMITIAN*, the Brother and Son of *Ves-  
“ PASIAN*, who were then in *Rome*; and  
“ the Treaty being agreed on, he swore in  
“ the Temple of *Juno* to the punctual Ob-  
“ servance of it.

*The MORAL REFLECTION.*

THE Oath *VITELLIUS* took, was not with a View of renouncing his Claim to the Empire, but with that of gaining Time. The Treaties of Princes, especially of *Pagans*, often seem Negotiations of Consequence, and are only Delusions. No Man is ever ruin'd by *Contract*, unless by *Violence*; and a Covenant, exacted by Compulsion, being of no Force, 'tis *Weakness* and *Folly* in the Person who relies on it, and *Ignorance* and *Stupidity* in him who observes it.

*The HISTORY.*

“ *VITELLIUS*, repenting himself  
“ soon after of his Condescension, order'd  
“ *FLAVIUS SABINUS* and *DOMITIAN* to be  
“ kill'd. To secure themselves, they re-  
“ pair'd to the *Capitol*, but being attack'd

“ by a superior Force, DOMITIAN avoided  
“ VITELLIUS’s Wrath by Flight, and FLA-  
“ VIUS, with all his Adherents, fell a  
“ Victim to it.

### The MORAL REFLECTION.

BY THE OBEDIENCE of the Oath, made before the Altar of the Goddess Juno. In the time of *Regulus*, Religion and Divinity serv’d only as Instruments of Policy. The God of VITELLIUS was the *Roman Empire*; and his *Religion* was the Sacrifice he made of his Enemies to his *Revenge*.

### The HISTORY.

“ VITELLIUS perceiving ANTO-  
“ NIUS advanc’d towards Rome, in spite  
“ of his Opposition, dispatch’d Ambas-  
“ adees to renew the Treaty of Renuncia-  
“ tion; and also sent with them some  
“ Vestal Virgins, in order to prevail on  
“ him to delay his March, till matters were  
“ accommodated; but ANTONIUS was deaf,  
“ both to their Proposals and Entreaties;  
“ he defeated the Army of VITELLIUS,  
“ and enter’d Rome by Force of Arms.

### The MORAL REFLECTION.

BY the Delusion of a Treaty, VITEL-  
“ LIUS made away with FLAVIUS SABINUS;  
“ and

and by such another Treaty he endeavour'd to draw ANTONIUS into the same Snare. He sent *Vestal* Virgins to treat with him, in hopes, that if they cou'd not influence him to delay his March thro' a *Respect for Religion*, as being *Vestals*, they might bring him to their Terms thro' an *Inclination to Sensuality*, as being *Virgins*; but ANTONIUS had too much of the *Soldier*, to reverence the *Character* of the one, and too much of the *Politician* to be deluded by the *Charms* of the other.

### The HISTORY.

“ VITELLIUS hid himself in a little Chamber, where he was found, and dragg'd from thence to the Publick Place, with his Hands and Hair ty'd behind him; with a Halter about his Neck; with his Clothes half torn off his Back, and with a Poniard fix'd under his Chin, that his Fall might be seen by every Spectator. The Populace using him thus in the most ignominious manner, the Soldiers augmented his Sufferings, by giving him many Wounds; then put an end to his Torment, and threw his Body into the Tiber. This happen'd in the 57th Year of his Age; in the 10th or 11th Month of his Reign, and 72 Years after the Birth of JESUS CHRIST.

The

## The MORAL REFLECTION.

ANTONIUS design'd that the Death of VITELLIUS shou'd be the certain Consequence of his becoming Master of *Rome*, yet, he did not find it easy to resolve on the manner of it. A simple Death, he thought, was not a sufficient Atonement for that of *FLAVIUS SABINUS*; and to treat a *Roman* Emperor with Ignominy and Cruelty, appear'd too injurious for the Majesty of a Character, ever deserving of Respect, *ANTONIUS* therefore prudently desir'd, in leaving him to the Discretion of the Common-People and Soldiery; for had the Desire of Revenge prevail'd in *VESPASIAN*, he wou'd have been satisfy'd with the cruel Treatment of *VITELLIUS*; and had a Princely Regard prevail'd, so as to resent the barbarous and shameful Usage of his Predecessor, *ANTONIUS* had the Tumult of the People and Soldiers for his Excuse: *that their Fury was not to be appeas'd.*



FLAVIUS VESPASIAN.

### The MORAL REFLECTION.

VESPASIAN was fully convinc'd, that the Forces he sent into *Italy* to support his Pretensions to the Empire, were superior to those of VITELLIUS, and the Advices he receiv'd of the first Progress of his Arms, notify'd Success; notwithstanding all these Encouragements, he wou'd not quit *Africa*, but chose to remain there, till

till the Name of VITELLIUS shou'd be effectually extirpated ; till Matters were intirely compos'd ; and till the Senate and *Roman* People shou'd invite him to *Rome*, under a Character, which might not be thought any ways odious. He did not chuse to enter as a *Soldier*, but as a *Prince* : not with *proud Acclamations* of *Victory* obtain'd in *Civil Wars*, but with the *longing Expectation* of a *Successor* to fill the *vacant Throne* : the *one* is to be *deplor'd* by *most People* ; the *other* to be *desir'd* by *every body*.

### The HISTORY.

“ *VE SPASIAN*, before the Expedition into *Italy*, had enter'd into an offensive Treaty at *Alexandria*, with the King of *Parthia*, and other Sovereigns, and *Tetrarchs* of the *East*, that he might be the better able to oppose *VITELLUS* ; but he no sooner heard of his death, than he relinquish'd his Allies, and, Wind and Weather serving, embark'd for *Rome*.

### The MORAL REFLECTION.

“ *TIHO* there was no further occasion for Auxiliary Troops to maintain the War, nevertheless they still seem'd necessary for his Attendance, as he had already sent the major part of his Legions, under the Conduct

duct of LICINIUS MUCIANUS, against VITELLIUS; but VESPASIAN prudently declined the Service of foreign Forces, because it was not consistent with good Policy to shew a Barbarian Army the Road to Rome, and the immense Riches of that Metropolis of the World; lest from Admirers, they should attempt to become Peffessors of what they beheld.

### The HISTORY.

"*VE SPASIAN* was descended from the Family of the FLAVI, living in a small Town near *Rieti*; but by his singular Merit and Valour, he rais'd himself by degrees to the Dignity of Vice-Consul of *Asia*, sent thither by *NERO* upon the Insurrection of the Jews: he suppress'd the Commotions in *England*, where he command'd as General; and gave so many Proofs of his Courage, that he had been personally in thirty Battles, all won by his good Conduct.

### The MORAL REFLECTION.

B E H O L D the Reason, both why his subaltern Officers threaten'd his Non-acceptance of the Empire with immediate Death; and why he refus'd their Offer. His Officers chose to create an Emperor of a low Extraction, that every one of them

might hope from his Example, to arrive at the Sovereignty ; and they endeavour'd to have Valour held in the highest Reputation, that every private Soldier might not be thought an unworthy Companion for his Prince. VESPASIAN chose not to accept of the Empire, confessing that the chief Families of Rome, full of Ambition to assert the Glory of their Ancestors, wou'd not suffer him in the Caesars Chair ; and that his Elevation wou'd only prove a Snare to hasten his Fall. The Policy of his Officers was *Justice*; that of VESPASIAN was *Prudence*. The *Justice* of the one, merited an equal *Prudence*; the *Prudence* of the other, deserv'd to be rewarded with as much *Justice*.

## THE HISTORY.

" WHILE VESPASIAN was on his  
 " Voyage, the *Hollanders*, and some People  
 " of France, endeavour'd to shake off the  
 " Roman Yoke, and made a hard struggle  
 " for Liberty ; but they were quell'd by  
 " QUINTILIUS CERIALES, who was sent  
 " on that Expedition by DOMITIAN.

## THE MORAL REFLECTION.

A Prince may be absent from his Domains without great Danger, provided his Mind is not absent from his Forces, by Indo-

Indolence and Want of Care. VESPASIAN was in Asia; but his Vigilance was in Rome, in the Person of his Son; and his Power was in France, in the Army of QUINTUS CERIUS. A Sovereign is never absent, where the Virtues of a Sovereign are always present.

### The HISTORY.

“ VESPASIAN receiving News,  
“ that TITUS had brought all *Judea* un-  
“ der subjection; that he had taken *Jeru-  
“ salem* by Famine, after five Months Siege;  
“ and that he had succour'd TERRATES,  
“ King of *Armenia*, against the *Alani*;  
“ a People of *Scythia*, who had invaded  
“ his Territories, he call'd him to *Rome*  
“ to triumph.

### The MORAL REFLECTION.

AS VESPASIAN cou'd not boast of any great Actions his Ancestors had done, he was resolv'd to glory the more in his Descendants: while others spoke of things *past*, as incapable of Addition, he artfully represented great things *present*, as giving Hopes of many others more important. *Rome* therefore was very happy, after so many vicious Princes, to have met with one, who was oblig'd to shew a good Precedent.

The

## The H I S T O R Y.

" *VE SPASIAN* thought it his  
 " Right to participate of the Triumph,  
 " since he had begun the War against the  
 " Jews by *NERO*'s Orders. There were  
 " slain of them in the Province and City,  
 " One Million, and one hundred Thou-  
 " sand Souls, besides Ninety seven Thou-  
 " sand led captive; and they saw their  
 " famous *Temple of SOLOMON*, and City,  
 " intirely demolish'd. For this so memor-  
 " able a Victory, *VE SPASIAN* made such a  
 " Triumph, as had not been parallel'd be-  
 " fore; and *TITUS* was declar'd Colleague  
 " in the *Censorship, Tribunal and Consul-  
 " ship.*

## The MORAL REFLECTION.

THE Jews were the chief Triumph of  
*TITUS*, as *TITUS* was the chief Triumph  
 of *VE SPASIAN*. While *TITUS* appear'd with  
 the utmost Glory of a *Soldier*, *VE SPASIAN*  
 appear'd with that of a *Father*. *TITUS*  
 was extol'd for having vindicated the Inter-  
 est of the *Roman Empire*, and cut off  
 such a Multitude of its Enemies; *VE SPASIAN*  
 was equally prais'd for having brought  
 up a Son, who had so gloriously maintain'd  
 the Honour of the Empire! Such a *Father*  
 deserv'd such a *Son* for his Colleague; and  
 such

such a Son inherited no other than a *Roman Emperor* for his *Father*.

*The HISTORY.*

“ *VESPASIAN* devoted himself  
“ wholly to Affairs of Publick Good: he  
“ reform’d Abuses; encourag’d Moral Vir-  
“ tues; compil’d new Laws, and was par-  
“ ticularly careful of the Administration  
“ of Justice, and of Religious Worship.

*The MORAL REFLECTION.*

TO govern, is the Province of a Prince; and to govern well, does not consist in *Justice* alone: *Religion* must be added to it. *Justice* keeps People in awe; *Religion* endows them with Patience, even though they suffer by the Exercise of *Justice*. *Justice* gives *Right*; *Religion* upholds it: and both together are the *Support* of a Prince.

*The HISTORY.*

“ *HE* employ’d immense Sums of Money in erecting Edifices of general Service: he repair’d the *Capitol*, burnt down by *VITELLIUS*, with great Additions; he re-built all those parts of *Rome* which had been ruin’d by the Conflagration in *NERO*’s time; rais’d the most beautiful

“ Temple had been seen in those days, in Honour of the Goddess BARDAS, & built a most spacious Amphi-Theatre; and also order'd the named Buildings, Edamag'd by the War, to be repair'd throughout the Roman Empire; to the great Satisfaction of his People; to his Perfection, & his People, who add in the nob' rons new The MORAL REFLECTIONS in V. A MONG the memorable things a Prince leaves to posterity, none can be reckon'd more justly so, than creating sumptuous Buildings: Liberality lasts no longer than the short List of the Benefactor; Agreeableness in Conversation dies with those of the same Age; the Vigilance of a Prince over his People, ceases with the death of the People: a Knowledge of the Laws is only known to a few; but the Magnificence of stately Edifices remains for many Ages: they are admir'd by every one that beholds them, and their Admiration is just; but then 'tis necessary they shou'd be built like those of VESPASIAN; that is, in such a manner, as every Spectator may readily know, that a great Prince only could be the Founder of them.

The HISTORY of VESPASIAN  
“ VESPASIAN Migrated, large Pen-  
“ sions to Men of Letters, and invited  
“ others

to others to his Bounty, who were eminent  
in any Art or Science.

### The MORAL REFLECTION.

A Prince is wanting in distributive Justice, when those find it hard to live, who are the Perfection of Life. VESPASIAN was not deficient in this point: he protected Virtuous, from a truly noble Disposition to encourage Ingenuity, which in some measure is preferable to the Obligations of Justice. But besides this Propensity of his Nature, he had an Eye to State-Policy, which teaches, that a Negligence of Virtuous, draws with it a Dis respect of the Bourgeois; for as the Foundation of Sovereignty is built on the Opinion of the People, they generally imbibe, what the more designing teach.

### The HISTORY.

VE SPASIAN oblig'd several Provinces of Asia and Europe to pay the Tribute, which, thro' the ill-Governed intent of his Predecessors, had not been exacted for some time; so as to invent divers new Schemes to regulate and increase the Revenue of the Imperial Chamber, that Money might not be wanting to supply the Expences he dis'd to be at his Liberality and Magnificence.

## The MORAL REFLECTION.

MONEY is the Life and Soul of King, and Kingdoms, and as there is a continual Necessity for the Circulation of it, the Source from whence it springs ought also to be perpetual. Liberal Princes are like fruitful Trees: the more they abound in Fruit, the more need they have to suck Moisture from the Earth. GOD only can make *all things* abound out of *nothing*.

## The HISTORY.

“ CESONIUS PETUS, Governor of Syria, having subjugated Commagena, and taken ANTILOCUS, King of that Province, Prisoner, VESPASIAN wou’d not have him conducted to Rome, but assign’d him Lacedemonia, a City of Greece, for his Residence, and took care to make a Provision, sufficient to support him and his Family suitable to their Quality.

## The MORAL REFLECTION.

THE Imprisonment of King ANTILOCUS was partly owing to good Fortune, and partly to the Generosity of CESONIUS; but the courteous Treatment he met with in Greece, was intirely owing to the Goodness of VESPASIAN. Had ANTILOCUS been sent

sent it to Rome, every one wou'd have extoll'd the *Conquest* of CESONIUS; but being conducted to *Lacedemontia*, every one admir'd the *Moderation* of VESPASIAN. As the World spoke greatly in praise of CESONIUS, who was the *Minister* of this celebrated Event, it was not the Business of VESPASIAN to suffer his Glory to be silent, who was the *Author* of it: he therefore resolv'd, that at the same time CESONIUS shou'd be allow'd to have behav'd like a *brave Soldier*, VESPASIAN, with equal Justice, shou'd be acknowledg'd to have done an Action worthy of a *magnanimous and merciful Prince*.

### The HISTORY.

“ FROM the Accession of VESPASIAN to the Empire, he regulated his Life in the following manner: He gave Orders to be awoke before Day, and read, or caus'd to be read over, the Letters, Memorials and other Writings which requir'd dispatch. While he was dressing himself, he receiv'd the Ministers, waiting to confer with him; and after he was dress'd, gave publick Audience, and came to a Resolution of what was offer'd therein, without Delays. From thence, he walk'd some time for the Benefit of the fresh Air, and then retir'd

“ to his Palace, where he refresh'd himself with a moderate Dinner; and observ'd the same order every day, both as to publick Affairs and Recreation.

### 135. The MORAL REFLECTION.

HE, whose Province it is to give Laws, I ought not to infringe them. GOD, who commands us to do *good*, is himself infinitely the *best*. It often happens, that bad Princes govern well, tho' seldom with Success: the People don't distinguish the Authority of a Prince from his Person: they pay a greater Diference to the Person than to the Prince; because personal Customs are the more *imitable*, as they are most *visible*; whereas the Right of Princely Authority is too nice a Point for the Reason of the Populace to comprehend, as it is not a thing obvious to their Senses. The People commonly follow the Example of the Court; the Court always pursues that of the Prince; and therefore where a Sovereign is inclin'd to be *good*, those, who will not comply with Goodness out of Duty, will do it out of Flattery.

### 136. The HISTORY.

“ Several Persons were accus'd of having traduc'd his Character, yet he never brought them to Punishment: thus easily did he forget every other Offence.

The

## The MORAL REFLECTION.

God is never long offended at the Transgressor; so far therefore the Conduct of VESPASIAN is the Resemblance of him. A revengeful Prince owns his Subject capable of giving him Pain, and consequently lessens his Superiority; a Prince insensible to injurious Offences, shews he's too much above his Subject to take notice of them; so that what is beneath his Resentment, he punishes with Contempt.

## The HISTORY.

VESPASIAN being inform'd that the Christian Religion was preach'd in Rome, and throughout the whole Empire, he wou'd not suffer any one of the Propagators to be molested or insulted.

## The MORAL REFLECTION.

THE People ought never to concern themselves with Religion, unless there is an absolute occasion for it; neither did VESPASIAN (who gave Liberty of Conscience to all Religions) see there was any Necessity to persecute that of CHRIST, since it taught, *To render unto CÆSAR, that which was CÆSAR'S.*

## The HISTORY.

“ *VE SPASIAN* liv'd with the ut-  
 “ most Regularity, and was so careful to  
 “ preserve his Health, that he us'd to fast  
 “ a Day every Month, and to have his  
 “ Arms and Legs rubb'd every Morning ;  
 “ insomuch, that he was healthful and active  
 “ to the last Moment of his Life. He died  
 “ of a Flux, after having reigned 9 Years  
 “ in the most laudable manner, and was  
 “ lamented by all honest Men ; in the 79th  
 “ Year of his Age, and 81 Years after the  
 “ Birth of our *Blessed LORD*.

## The MORAL REFLECTION.

ONE of the chief Means a Prince has  
 to keep his Court in due Decorum and  
 Reverence, consists in living regular, and  
 being careful of the Preservation of his  
 Health ; for then his Ministers will be fru-  
 strated, and can't take the advantage his  
 Tendency to Intemperance too often gives  
 them, to engross the Administration : be-  
 sides, being convinc'd of the Stability of  
 their Sovereign's Regularity, they will rea-  
 dily suppose his Reign lasting, and conse-  
 quently make it their chief Study to serve  
 him faithfully, as the hopes of their future  
 Fortune depend on it.

TITUS



## TITUS VESPASIAN. XI.

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### *The HISTORY.*

“  SOON as TITUS had succeeded his Father in the Empire, he immediately broke off all Conversation with VERNICIA, Queen of the Jews, his Prisoner and Concubine.

### *The MORAL REFLECTION.*

TITUS chang'd his *Manners* with his *Fortune*; for had he persever'd in his former Courses, every one wou'd have form'd his Behaviour from the *Faible* of his Prince; but by changing his Method of Living, he left all his Courtiers in a sudden Obscurity. A Prince that *knows himself*, will not let himself be *known by others*.

### *The HISTORY.*

“ IN his Youth, he study'd the Law in Rome; but VESPASIAN his Father, rather

" ther desiring he shou'd be in a Military Capacity, gave him the Command of a Regiment, when he went on the Expedition of Judea, which he afterwards brought under Subjection.

### The MORAL REFLECTIONS about

IN that Kingdom, where every one may hope to arrive at the Sovereign Power, the only way to succeed, is to take up the Profession of Arms: there, every Step's a Command, and every Advancement a Degree, nearer to the Supreme Authority; whereas, in the Practice of the Law, every Step's a Servitude. TITUS, as Doctor, wou'd have claim'd the Emperor's Effects; but TITUS, as Soldier, succeeded his Father in the Empire.

### The H I S T O R Y.

" WHEN TITUS was invested with the Imperial Dignity, he never deny'd a favour in his power to grant; and when there was not a Possibility of corresponding with it, he always gave hopes of obtaining it. Being told one day by some of his Counsellors, that he was too lavish of his Promises, he made Answer, "That it was not Policy in a Prince, to suffer any one to leave his Presence dissatisfy'd." The world is soon at The

William a Frenchman of great worth  
is to be THE MORAL REFLECTION.

THE Ministers of Titus did not like  
to see their Prince so liberal of his Pro-  
mises ; because every time he fail'd in the  
Accomplishment of them, Complaints were  
made against them : for Supplicants are  
always more inclin'd to impugn their Dis-  
appointments, & the Neglect of Ministers,  
than to doubt the Sincerity of a Prince,  
who has given them courteous Answers :  
but TITUS, who recompens'd his Ministers,  
expected they shou'd discharge their Office ;  
and serve him as he please'd, not as they  
would, it being their Duty sometimes to  
incur a PALLAK Odium, that their Sov-  
reign may be belov'd.

### The HISTORY.

REFLECTING one Night after  
Supper, that he had not given any thing  
away that Day ; Friends ! cry'd He to  
those present, we have lost a Day.

Report THE MORAL REFLECTION.

THIS Regret of TITUS, proceeded  
from a very noble Idea of the Mind, and  
deserves the Emulation of all Potentates :  
that Virtue is the Duty of a Prince. A  
private Person must be a Reprobate, not  
to be thought honest : a Prince must excel  
in

in *Goodness*, to be thought *good*: all his Virtues must be great, and worthy of his Dignity.

### The HISTORY.

“ **T**WO Persons of great Rank having  
“ conspir'd against him, he order'd them  
“ to be sent for, and in a very affable  
“ manner said to them, *That he was cer-*  
“ *tain they wou'd change their Designs;*  
“ *knowing that the Roman Empire was*  
“ *given by the Providence of the Gods*  
“ *and of Fate, and not by the weak Em-*  
“ *deavours of Men.* After that, he dis-  
“ miss'd them with rich Presents.

### The MORAL REFLECTION.

W H E N Clemency has the Power to reclaim an Offender, his Punishment wou'd be a Fault in the Judge. Men are condemn'd at the Tribunal to suffer death, to prevent the Growth of Wickedness, not to destroy them; if Clemency therefore alone, can extinguish the *Crime*, without the *Criminal*, then Clemency has satisfy'd *Justice* in every part; while she can only punish with Death, when there remains no other Remedy.

## The HISTORY.

“ *TITUS* finding his Brother DOMITIAN attempted to seduce the Cohorts, “ he declar'd him his Colleague, and Successor, advising him privately, not to im- “ bane his Hands in the Blood of a Brother; “ how he lov'd him with so much Tenderness.”

## The MORAL REFLECTION.

“ HAD TITUS punish'd DOMITIAN, he would indeed have strengthen'd his Security; but then he wou'd have lost his Brother, and with him, the Honour of reckoning three Roman Emperors in his Family. He therefore resolv'd to prevent the Title of Traytor and Fratricide, in the Son of VESPASIAN, and the Brother of TITUS, from being re- committed to Posterity. It was not his Life that he valu'd, but the Danger of incurring an everlasting Blot on his Race.

## The HISTORY.

“ HE reign'd, with this Lenity of Dispo- “ sition, two Years, two Months, and some “ Days; after which, being seiz'd with a “ malignant Fever, he died of it at 41 “ Years of Age; and 83 after the Birth of “ our REDEEMER; being greatly lamented “ and call'd by every one, *the Delight of* “ *the*

"the World. During this small space of Time, there was an Universal Tranquillity throughout the Roman Empire, when  
The MORAL REFLECTIONS, by M.  
D. D. DNB. Soe in Reigning produced a happy issue, when it proceeds from Virtue; but it has not the same Effect, when it springs from an *Imbecillity of Nature*, because then, it also argues that a Prince stands in awe of his Subjects. *Lenity* in *TIRUS*, was known to be *real Virtue*, having given sufficient Proofs of his Conduct and Valour, in the War against the *Jews*; covering the *Rebellious Country* with the *Enemy's Blood*. Every one therefore, being persuaded of his *Courage*, as a *Soldier*, the more willingly remain'd *peaceable*, to enjoy him as a *Prince*.

## *The HISTORY.*

“ BEFORE he expir’d, he said, that  
“ Death was the more grievous to him, as  
“ he thought he deserv’d to live longer; not  
“ rememb’ring to have ever committed any  
“ thing which requir’d his Repentance, but  
“ only once.

## *The MORAL REFLECTION.*

E V E N in the Agonies of Death, TIRUS  
preserv'd that Prudence, which a Prince  
ought





## DOMITIAN XII.

### *The HISTORY.*

“ **D**OMITIAN succeeded his Brother without Opposition, and began his Reign with great Applause: He immediately order'd stately Buildings to be erected; entertain'd the People, with sumptuous Feasting; and frequently caus'd great Quantities of Money to be thrown to the People.

### *The MORAL REFLECTION.*

EVERY new Accession of the Emperors, commonly gave birth to some new Commotions; and therefore 'twas DOMITIAN's Interest to prevent them, by doing some Action, grateful to the People, and apparently beneficial to the Publick Good. The Commonalty, who gather'd the Money, desir'd no other Prince, than him who caus'd it to be thrown among them; those diverted by Theatrical Performances, were entirely taken up with those Pleasures; and the Nobility,

bility, delighted to see their Country embellish'd with magnificent Buildings, extoll'd the Prince, and forgot their own Subjection.

### The HISTORY.

“ HE punish'd the Jews and all Governors; without Respect of Persons, who were found guilty of *Venality*, or any other *Corruption*, prejudicial to *Justice*; nor was ever Prince so much dreaded at the *Tribunal*.

### The MORAL REFLECTION.

THE chief Study of a Prince newly ascended the Throne, ought to be in procuring the Affection of the Populace: Persons of *Rank* are but few, compar'd to their *Inferiors*; and their Fear of losing their Possessions makes them behave with more *Cunning*. The only way therefore to gain a *popular Love*, is to punish Persons of *great Authority* and *Power*; for the People, envious of their *Superiors*, are never better pleas'd than to see them reduc'd on a Level with themselves.

### The HISTORY.

“ DOMITIAN manag'd the Bow and Arrow with so much Dexterity, that he used often to amuse himself with shoot-

“ ing Flies, and seldom rais'd his Mark;  
 “ tho' Bodies of so small a Substance. He  
 “ was so fond of this Exercise, that his Gen-  
 “ tleman in waiting, asking one day, who  
 “ was in the Emperor's Apartment? He  
 “ made answer, not so much as a Fly.

### The MORAL REFLECTION.

THE Ministers DOMITIAN entertain'd, were secretly glad their Sovereign employ'd his time in such frivoleous Amusements, because it gave them an Opportunity of promoting their own Interest. And DOMITIAN began his Reign thus, to please them, that he might gain time to please himself.

### The HISTORY.

“ THE following Provinces, *Muscovy*,  
 “ *Russia*, *Poland*, *Lithuania*, which to-  
 “ gether, were then call'd *Sarmatia*; as also  
 “ the People of *Dacia*, now comprehen-  
 “ ding *VALLACHIA* and *TRANSYLVANIA*,  
 “ revolting against the *Roman Empire*, DO-  
 “ MITIAN went in Person to quell them,  
 “ and was successful.

### The MORAL REFLECTION.

THE Roman Generals had been so often proclaim'd Emperors by influencing their Armies, that DOMITIAN was resolv'd to head his own Troops on this Occasion, in hopes

hopes to prevent the Rise of another Rebel-  
lion, from his Diligence in suppressing the  
first. The Fear of *Losing*, teaches the Art  
of *Self-Preservation*.

*The HISTORY.*

“ *LUCIUS Antonius Saturninus*,  
“ *Gouvernour of Germany*, rebelling against  
“ *DOMITIAN*, he sent *APPIUS NORMANDUS*  
“ to reduce him, who slew him in the Bat-  
“ tle. The News of this Victory, was had  
“ in *Rome*, at the very time it happen'd;  
“ yet no body cou'd discover the Author of  
“ the Report.

*The MORAL REFLECTION.*

*DOMITIAN* did not think proper  
to command in this Expedition, because he  
was not willing to run the hazard of losing  
the Imperial Dignity. Had his Army been  
defeated, when he went against the *Barba-  
rian* Rebels, and himself only sav'd, he still  
wou'd have remain'd *Emperor*; but had he  
been overcome by a disaffected *Roman*,  
the Loss of the *Battle* wou'd have prov'd the  
Loss of the *Empire*.

*The HISTORY.*

“ *HE* order'd the Senate to see all his  
“ *Statues made of Gold*; and that no one  
L 2 “ shou'd

“ shou’d presume to call him by any other Title, than that of, *our LORD and GOD.*”

### *The MORAL REFLECTION.*

I N the time of Revolutions, which very frequently happen’d in *Rome*, the *Roman* Emperor’s Statues of Marble or Metal, erected in Temples and publick Places, became then the Sport and Derision of the People: they demolish’d them, and converted the Metal, representing the *CÆSARS*, into Kettles for the use of their Kitchens; but *DOMITIAN* had recourse to another Method for preserving his Statues: He order’d them to be made of *Gold*, that they might not be so easily approach’d by the Populace.

### *The HISTORIE.*

“ *DOMITIAN* being told, that from the Race of *DAVID*, a Man shou’d be born, who wou’d be Master of the World, he caus’d all the *Jews* of that Stock to be destroy’d, except two; who were sav’d thro’ Favour.

### *The MORAL REFLECTION.*

T O be jealous of a Prince not yet born, was *Folly* in a Man, who believ’d himself Immortal: To resolve on the Massacre of a Numberless Multitude of Innocent Souls, only to prevent the Birth of an Enemy, was

a *Barbary* more than *Brutal*; and to save the Lives of two, who were of the suspected Race, was as void of *Reason*. Thus, after **DOMITIAN** had presumptuously usurp'd the Name of **G O D**, he degenerated from *Man*.

### *The HISTORY.*

HE cruelly persecuted the *Christians* ;  
banish'd the learned Men from *Rome* ;  
caus'd a great number of eminent Citizens  
to be murder'd ; and usurp'd their Sub-  
stance, pretending it to be their Heir.

### *The MORAL REFLECTION.*

EVERY Religion, which does not flatter *Sin*, is odious to that Prince, who glories in *Sinning*. The *Christian Religion*, which profess'd *Sanctity* even on the *Scaffold*, made **DOMITIAN** apprehend it wou'd oppose his *Impiety*, even tho' a *Monarch*. Woe ! to that innocent Person, whose *Persecution* becomes an *Interest of State*.

### *The HISTORY.*

MANY strange Signs were seen in the Heavens, among which appear'd a Crown environning the Sun. It was interpreted after his Death, by the Name of the Person, who then kill'd him ; being

L 3. " call'd

" call'd STEPHEN, which in the Greek  
" Idiom signifies Crown.

*The MORAL REFLECTION,*

THERE was no Judge on Earth cou'd assign DOMITIAN's Punishment: The Heavens declar'd plainly the Sentence of Death, yet the God DOMITIAN cou'd not see into the Mystery. Let all Sovereigns therefore be persuad'd, that there is still a greater Sovereign than any of them, who rules above.

*The HISTORY.*

" A N Astrologer being sent for to interpret those celestial Signs, he told DOMITIAN he wou'd die in a short time. Upon this, DOMITIAN ask'd him, if he knew what Death he himself shou'd die of? who making answer, he shou'd be devour'd by Dogs, the Emperor, to prove him an Impostor, immediately order'd him to be put to death and then burnt; but the Pile of Wood happening to be extinguish'd by a sudden shower of Rain, some Dogs who were thereabouts, fulfill'd the Prediction of the deceas'd Astrologer.

*The MORAL REFLECTION,*

IF DOMITIAN gave no Credit to future Events, it was *Folly* in him to send for the Astrologer: If he believ'd him capable of fore-

fore-telling them, it was still a *greater Folly* not to make a proper use of the Prediction : 'Twas *Ingratitude* to murder him, and *Stupidity* not to reflect on the Truths of the Astrologer, since verify'd by his own Fate ; but DOMITIAN lov'd too much the *Gratification* of his Passions, which every Moment prompted him to some new Pleasure, to allow himself the time of Thought. The Minds of haughty Princes are so much debased by Grandeur, that they imagine the Sovereignty of the World, consists in an Obedience to all their unbounded Desires.

### *The HISTORY.*

“ *STEPHEN*, Steward of the Household to DOMICILLA, the Wife of DOMITIAN, feign'd an Infirmitiy in one of his Arms, which he wore in a Sling the better to conceal the Poniard, design'd to dispatch the Emperor with. Being enter'd at DOMITIAN'S Apartment, he presented him a List of the Conspirators, which he pretended to have discover'd ; and while he was perusing it, stabb'd him in the Groin. On this, DOMITIAN fell upon the Assasin, and endeavour'd to wrest the Poniard from him ; but those concern'd in the Conspiracy, coming in to his assistance, they gave the finishing Stroke to his Life ; his Wife having even had a hand in the

“ Combination. He died in the 45th Year  
“ of his Age; in the 15th of his Reign;  
“ and 98 Years after the Birth of our *blessed*  
“ *Lord.*

### The MORAL REFLECTION.

WHEN *Folly* is accompany'd with *Cruelty*, those immediately expos'd to it, are in most danger; and those in most danger, are most careful how to avoid it. The impetuous Prince is incurable, because of his Character; and the End of every incurable Disease, is *Death.*



Coc.



## COCCELIUS NERVA. XIII.

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### *The HISTORY.*

“  *N* the Death of DOMITIAN,  
“ the Senate immediately assem-  
“ bled, to consult on the Choice  
“ of a new Emperor, before  
“ the Cohorts shou’d proceed  
“ to their Election. The Imperial Dignity  
“ was confer’d on COCCELIUS NERVA, a  
“ Noble Patrician of *Narni*, a City of  
“ *Umbria*, who bore the Character of the  
“ most Just and Wise Man in *Rome*.

### *The MORAL REFLECTION.*

THE Senators elected an Emperor not  
of a Military Disposition, because they  
wanted a *Magistrate* under the Name of  
*Emperor*; for, as the primitive CÆSARS  
feign’d themselves zealous *Common-wealth’s*  
*Men*, only to introduce *Monarchy*, so did  
the *Senators* counterfeit a Desire of *Regal*  
*Power*, to re-establish *Consulship*.

*The*

## The H I S T O R Y.

“ *NERVA*, on his Accession to the Throne, promis’d never to prove instrumental to the death of any one of the Senators ; and was so punctual to his Promise, that he observ’d it, tho’ several of them were accus’d of weighty Misdemeanours.

## The M O R A L R E F L E C T I O N.

THE Policy of the Senate is here apparent : they engag’d the new Emperor in a Capitulation of Impunity, that the Sovereignty by becoming a Contract, might be put on a Level with them. A Privilege to offend, is a kind of bearing Sway ; and when the Senators are as so many Princes, the Principality will soon be converted into a Republick.

## The H I S T O R Y.

“ THE first Use NERVA made of his Authority, was to recall the Christians from Banishment, and to grant Liberty of Conscience to every body.

## The M O R A L R E F L E C T I O N.

AS the Romans were a People, at that time, easily seduc’d to Insurrections and Tumults,

Tumults, it was a very prudent Step in NERVA, to grant a *Liberty of Conscience* for with difficulty those form an Union, who are of a different Persuasion: they worship GOD in a *different manner*, and are guided by a *different Principle* even in human Affairs.. The Reasons, why *Monarchical States* endeavour to reduce all their Subjects to *one Religion*; and why *Repubicks* allow the free Exercise of *all*, are these; in *Monarchy*, where the Sovereign Authority is lodg'd in the hands of one, the Danger consists in the *Division*: in *Common-wealths*, where that Authority is divided, the Danger consists in the *Union*.

### The HISTORY.

“HE took off all the new Taxes, laid on the *Roman Empire* by DOMITIAN, and restor'd all the moveable and unmoveable Effects he had usurp'd, to their respective Owners.

### The MORAL REFLECTION.

NERVA was very acceptable to the *Roman People*, chiefly because DOMITIAN no longer fill'd the Imperial Throne: it prov'd therefore fortunate to have succeeded a Predecessor, whose Character was abominated. After an *extraordinary bad Prince*,

an *indifferent* one seems *exceeding good*; NERVA, by taking off the Taxes indiscreetly levy'd, and refunding every one his Right unjustly invaded, gave nothing of his own away; yet the *Avarice* of DOMITIAN made him appear *Liberal*. What is not a Prince capable of *doing*, who can *undo a bad Action*!

### The H I S T O R Y.

“ HE gave all the decay'd Citizens of  
“ *Rome*, wherewith to subsist, according  
“ to their Rank, and maintain'd, at his  
“ own Expence, the rest of the poor Peo-  
“ ples Children.

### The MORAL REFLECTION.

POVERTY in Subjects is, in every Form of Government, the Source of all Disorders. Indigence is an Inlet to Vice; and indigent Persons are easily prompted to any Wickedness, which gives them Bread; they think they may sin without a Crime, authoriz'd by the *Law of Nature*, which ordains no one to starve. NERVA resolv'd to strengthen this part of his reigning by defending the Poor from Want: he gave every one something to lose by the Fate of *War*, that all might be interested in the Preservation of *Peace*. Thus, he gain'd the distress'd part of his Subjects; and who has

has all the needy part on his side, may be assur'd he is Master of the major part of the People.

*The HISTORY.*

“ HE made rich Presents to his Friends, and the Money of the Imperial Chamber not being able to support his Liberality, he order'd his Household Plate and Furniture to be sold.

*The MORAL REFLECTION.*

*NERVA* reliev'd the Necessities of the *Poor* with Money out of the Imperial Treasury, and supply'd his *Friends* with that of his own Patrimony. He gave his *Friends* that which belong'd to *NERVA*, and provided for the *Poor* with what appertain'd to the *Prince*; to shew his *Friends*, that a *Prince* has no Occasion of Paternal Inheritance; and the *Poor*, that the first Care of a *Prince*, ought to be employ'd on their Succour.

*The HISTORY.*

“ *NERVA* compil'd many Laws, among which was one, That no young Children shou'd be emasculated, nor any Eunuchs made.

*The MORAL REFLECTION.*

THO' the Injury done to Man, by making him a Monster, was sufficiently known before, yet no such Law had hitherto been put in execution, out of Respect to Princes, and other Persons of Distinction, who were commonly serv'd by Eunuchs; but NERVA propos'd to give Force to all his other Laws, by making one, which was levell'd chiefly at himself.

*The HISTORY.*

“ A Conspiracy being discover'd against  
“ NERVA, whose Chief was CRASSUS GAL-  
“ FURNIUS, he wou'd not suffer any other  
“ Punishment to be inflicted on him, and  
“ his Adherents, than Banishment.

*The MORAL REFLECTION.*

HAD GALFURNIUS receiv'd the immediate Reward of his Crime, his Punishment wou'd only have been of a Moment's Duration; whereas, by being exil'd, it lasted his whole Life: the Ignominy of being pointed at by every body for a Traitor, must certainly make him feel a perpetual Confusion and Remorse: a very great Chastisement for a great Person! Thus, NERVA satisfy'd all the Demands of Justice, and likewise acquir'd the Praise of having shew'd Clemency.

*The*

## The HISTORY.

“ **ELIANUS CASPORIUS**, Pra-  
“ foot of the **Praetorian** Band, influenc'd  
“ the Soldiers to revenge the Death of  
“ **DOMITIAN**, and caus'd all the Accom-  
“ plices of that Assassination to be made  
“ away with. **NERVA** perceiving the Dan-  
“ ger of other Disorders, determin'd to  
“ adopt **TRAJAN** his Successor, who was  
“ General of the Forces in *Low-Germany*,  
“ and reputed the greatest Man of his Time,  
“ both in **Policy** and in **War**; postponing  
“ his own Kindred to the Merit of **TRA-**  
“ **JAN.**

## The MORAL REFLECTION.

SOLDIERS are seldom pleas'd with that Government, in which the Laws are strictly observ'd: under the Pretence therefore of revenging a Parricide, they endeavour'd to find another; but were frustrated by **NERVA**'s prudent Adoption of **TRAJAN**: for the Cohorts, by this Step, despairing to create a Prince of their own Election, they submitted to that of their Prince. An Act of Prudence is sometimes capable of confounding an Army.

The

## The HISTORY.

“ WHEN NERVA had laid the Foundation of a good and peaceable Government, he liv’d not long to enjoy it; dying suddenly of an Excess of Sweating; which carry’d him off, in the 71st Year of his Age, in the 16th Month of his Reign, and 100 Years after the Birth of our *Blessed Lord*. At the Point of his Death, there happen’d a great Eclipse.

## The MORAL REFLECTION.

WE so often see the Deaths of Monarchs, either foretold, or attended with wonderful Signs in the Heavens, that every Man of sound Judgment must acknowledge, there is something in the Character of *Prince*, superior to that of *Humanity*. *Princes*! therefore, know ’tis your Obligation to be endow’d with *Divine Virtues*; and *People*! know ’tis yours to honour *G O D* in the Person of *Princes*.



TRAJAN



## TRAJAN. XIV.

### *The HISTORY.*

“ **T**HO TRAJAN was a Spaniard,  
“ born in *Italica*, towards *Se-  
vil*, yet for his many Virtues  
“ and good Qualities, he was  
“ receiv'd with all the Testimonies of Joy  
“ in *Rome*; where he emulated *NERVA*'s  
“ Liberality; confirm'd his Laws, and sup-  
“ ported all the good Works he found al-  
“ ready begun by him.

### *The MORAL REFLECTION.*

WHEN TRAJAN first enter'd on the  
Cares of Empire, he made no Alteration  
in Publick Affairs, but let 'em run in the  
same Channel, as tho' *NERVA* had still  
been living. Nothing was so consistent with  
good Policy, as this Conduct; nor cou'd  
prove more effectual to procure in a Mo-  
ment, and without Fatigue, all the Love  
M. and

and Praise NERVA had acquir'd, during the whole Course of his Reign. In NERVA expir'd the best of Princes: TRAJAN made it his chief study to shew, that the Loss was repair'd in himself; and while the People increas'd in their Affection, the more firmly he establish'd his Dominion.

### The H I S T O R Y.

“ A certain Person telling him, That  
 “ he suffer'd his Ministers to confer with  
 “ him with too much Familiarity, he made  
 “ Answer, That he lov'd to do, as he  
 “ wish'd to have been done by, when in a  
 “ private Capacity.

### The MORAL REFLECTION.

A Master, who is always serv'd, never knows the Indolence of his Servants: they behave with Circumpection before him, who is *circumspect*. Familiarity with Ministers, is an Artifice to discoyer their Weakness: they then are not aw'd by the Authority, which renders them under Subjection; they talk with Freedom, lay open their Passions; and by imagining to have procur'd the Friendship of their Prince, they instruct him how to exert the Power of a Sovereign.

The

## The HISTORY.

HE undertook several Works of Publick Service, both in Rome and throughout the Empire; among which, was that famous Bridge he caus'd to be built on the *Danube*, under the Direction of ALBA GRECA, all of large, square, Free-Stone. It consisted of 20 Arches; each Arch being 150 Foot high from the Surface of the Water; each Column 100 Foot distant from the other; and the Breadth of it at least 60 Foot.

## The MORAL REFLECTION.

THE most laudable, among all the Fabricks profitable to the Prince and People, are those, which facilitate the Commerce from one Country to another; such as *Bridges* built over *Rivers*, and *Roads* made practicable over *Mountains*: the one promotes Trade in time of *Peace*; the other makes passage for Troops in time of *War*: but however, this must be observ'd, that these Undertakings only suit with powerful Monarchs, who stand in no fear of their Neighbours: Petty Princes find their Account more in being defended by Nature, the Supplement of their want of Strength. TRAJAN, who was the first Potentate of the World, order'd the Bridge to be built

in the very Teeth of the *Barbarians*, as a kind of Possession in their Country ; certain of maintaining it, if they remain'd quiet, and more certain of oppressing them, if they attempted to pass it.

### *The HISTORY.*

“ *DECEVALUS*, King of *Dacia*  
 “ in *DOMITIAN*’s time, having unjustly  
 “ seiz’d certain Territories belonging to the  
 “ *Romans*, *TRAJAN* oppos’d him with a  
 “ formidable Army, and render’d him Tri-  
 “ butary.

### *The MORAL REFLECTION.*

B E H O L D what Advantage the Bridge procur’d : it brought *Dacia* under Subjection. He that thinks therefore of *War* in time of *Peace*, will have nothing to think on but *Victory*, in time of *War*.

### *The HISTORY.*

“ BEING return’d triumphant to *Rome*,  
 “ he granted the People several Feasts and  
 “ Diversions, while he visited the Tribunals, to examine whether Justice was duly  
 “ administer’d.

*The*

*The MORAL REFLECTION.*

A Prince ought not to depend entirely on Report; he must oftentimes be an Eye-witness; he never ought to believe what, with Facility, may be known. The Ear only receyves what another speaks; the Eye beholdes what's in agitation: therefore the Eye of the Prince improves it into Diligence.

*The HISTORY.*

“ *DECEVALUS* rising up in Rebellion, *TRAJAN* return'd into *Dacia*.  
“ On his Arrival, *DECEVALUS*, with a View  
“ of obliging him to amicable Terms, de-  
“ sir'd *LONGINUS*, one of his chief and most  
“ belov'd Captains, might be sent to treat  
“ with him, *TRAJAN* accordingly dis-  
“ patch'd him; when the other sent back  
“ this Word, That if he wou'd not agree  
“ to Proposals of Peace, *LONGINUS* shou'd  
“ fall a Sacrifice to his Resentment: but  
“ *TRAJAN* made this Answer; That he  
“ had the Welfare of the Publick too much  
“ at heart, to postpone it to the Safety of  
“ one particular Person. After that, he  
“ prosecuted the War with such Vigour,  
“ that *DECEVALUS* kill'd himself thro' De-  
“ spair, and *Dacia* remain'd a Tributary  
“ Province.

*The MORAL REFLECTION.*

THERE's no Love so prevailing in a Sovereign, as that of reigning: for had a Kingdom any thing superior to it, then the being a Prince wou'd no longer engross the first Passion of the Soul. In the Vocabulary of the Court, every Affection yields to Policy,

*The H I S T O R Y.*

“ *TRAJAN* being told by some of his Courtiers, that *SURA LICINIUS*, his Favourite, design'd to murder him, he repair'd to his House about Supper-time, and dismiss'd his Guards, to be with him with the more Privacy. After having supp'd, he suffer'd himself to be shav'd by one of his Servants: then said he to the Accusers of *LICINIUS*, *Cease to suspect the Fidelity of LICINIUS: Experience tells me he's truly an honest Man.*

*The MORAL REFLECTION.*

*TRAJAN* was happy, that he cou'd depend on the Fidelity of his Ministers without Fear of Deception: *LICINIUS* was no less fortunate, that his Probity was perfectly known by his Prince. Few Princes can boast so much *Dependance*: few Ministers can pretend to so much *Fidelity*.

## The HISTORY.

" He persecuted the Christians, and made  
" a Decree against their Religion ; but soon  
" after revok'd it, and gave Liberty of  
" Conscience to every body.

## The MORAL REFLECTION.

*TRAJAN* revok'd the Decree against the Christians, because he found it grounded on false Suppositions. This Conduct gives an exemplary Lesson to all Princes: never to be byass'd by any Consideration whatever, in prejudice of Justice. Recantation is no ways inglorious ; but on the contrary adds to the Honour of him who reigns ; for thus he shews, he only err'd, because he was deceiv'd. Truly happy are the People, whose Grievances are sure to find Redress from the Prince, even tho' he suffers by it.

## The HISTORY.

" *PARTAMITASITES* having  
" taken the Crown and Investiture of the  
" Kingdom of *Armenia*, from the King of  
" *Parthia*, who own'd his Sovereignty,  
" *TRAJAN* went with an Army against him.  
" He made himself Master of *Armenia* and  
" *Mesopotamia* ; reduc'd them into Tribu-  
" M 4 " easy

“ tary Provinces, and gave extraordinary  
“ Proofs of his Conduct and Valour.

### The MORAL REFLECTION.

THUS, Monarchs are taught how to establish their Conquests: when they are at a small distance from their Residence, they may be reduc'd into Provinces, and have Governours over them, to keep 'em under due Subjection; but when they happen to be very remote, then 'tis more Prudence to be satisfy'd with a reasonable Tribute; and sometimes with the sole Dependance on their Protection. Had TRAJAN reduc'd Armenia into a Province, he must necessarily have kept a standing Army thère, to the immense Charge of the Empire, and continual Danger of Insurrections; whereas, by being only Tributary, and otherwise enjoying the full Liberty of their Laws and Customs, under a Prince of their own Nation, they more readily bore with the Inconveniency of the Tribute, for fear of new Invasions, which would prove more pernicious to them.

### The HISTORY.

“ TRAJAN being retir'd to Antioch,  
“ as a Relaxation from his Fatigues, he  
“ was complimented by the Ambassadors  
“ of the Indian, and other Eastern Mo-  
“ narchs.

The

*The MORAL REFLECTION.*

THE Eastern Princes courted TRAJAN'S Amity, not to become his Subjects: TRAJAN, whose Design was to bring them under Subjection, seem'd pleas'd with their Friendship, that they might be unprepar'd for Defence. Friendship between Princes, may sometimes proceed from *Affection*; but for the *most part* it's only *Policy*.

*The HISTORY.*

" A dreadful Earthquake ruin'd *Antioch*,  
" with the Precincts thereof. TRAJAN  
" with great difficulty escap'd the Danger,  
" and made his way into the Country,  
" where he pass'd some days under the  
Tents.

*The MORAL REFLECTION.*

TRAJAN thought it proper to sojourn some days near *Antioch*, for the Consolation of the People: A Prince, who forsakes not his Subjects in Adversity, renders the Weight of it more supportable. To commiserate the Subject, is a Virtue becoming a *Sovereign Prince*: to suffer with him, is the Virtue of a *Fatherly Prince*. A Subject, whose Prince participates of his Afflictions, finds the *Consolation* superior to the *Suffering*.

*The*

## The HISTORY.

“HE left Antioch, and pass'd the River  
 “Euphrates, on a Bridge of Boats, in spite  
 “of a powerful Army of Parthians, who  
 “camp'd on the other side, to obstruct  
 “his Passage: He took Babylon by Force  
 “of Arms; render'd himself Master of all  
 “the Country from the Euphrates to the  
 “River Tigris, and enter'd victorious into  
 “Tessifontes, a City of Persia.

## The MORAL REFLECTION.

THAT Prince, or Nation, which has  
 acquir'd a great Reputation in the World,  
 may attempt the Acquisition of any Country,  
 with Assurance of Success. The Fame  
 of a *Roman Army*, and that of the Em-  
 peror *Trajan*, were so much renown'd,  
 that the very News of their Arrival, ter-  
 rify'd, and put to confusion, Armies much  
 more formidable, in Number and Strength.  
 The Name of *ROMAN*, carry'd in its  
 Sound a Superiority of Force: the Name  
 of *TRAJAN*, an Assurance of Victory.  
 To begin with *Virtue*, and to end with  
*Success*, are the true Properties of *Fortitude*.

## The HISTORY.

“*TRAJAN* conven'd the principal  
 “Lords of *Parthia*, in *Tessifontes*, and stre-  
 “nuously

“ nuously urg'd their Choice of a King.  
“ PARTENOSPATES was elected, under the  
“ Obligation of reigning as Vassal to the  
“ Roman Empire; and thus he acted in o-  
“ ther Kingdoms of Asia.

### *The MORAL REFLECTION.*

IN this manner, the ancient *Romans* Power became Jurisdiction: They seiz'd on other Princes Dominions by Force of Arms, and then resign'd them up to the People, with the Liberty of electing a King of their own Nation, and exacting no other Tribute, than a bare Acknowledgment of their Dependance on them. This Proceeding, therefore, not being attended with the Inconveniency of Contribution, they more readily agreed to the Treaty of Vassalage; and the *Romans*, having made themselves *Conquerors* by *Violence*, became *lawful Masters* of their Conquests, by *Consent of the Nation*. Thus, every *Usurpation* ended in a *Contract*; and every *Contract* gave birth to a new *Authority*.

### *The HISTORY.*

“ *TRAJAN* undertook a Voyage to the  
“ *Indies*, but not finding the Country of  
“ that Fertility as was reported; and more-  
“ over receiving Advices, that the *Romans*  
“ he had left in Garrison to secure his late  
“ Con-

" Conquests, were murder'd, he extended  
" the Confines of the Empire beyond the  
" Tigris, & sent his Captains against the re-  
" bellious Assassins ; and feeling a sensible  
" Decay of Nature, thro' old Age, set for-  
" ward for *Italy*.

### *The MORAL REFLECTION.*

THE grand Design of TRAJAN, was not to confine himself to Limits, but to make a Conquest of the whole Earth, that the *Roman* Empire might be the same thing with the World ; and the three Causes, which obstructed the Prosecution of so great an Enterprize, teach all Conquerors, how they ought to regulate themselves. The first Obstacle TRAJAN met with, proceeded from the natural Product of the Country, whose Fecundity was not sufficient to support his Forces. There are many Kingdoms unable to subsist a powerful Army, and where a small one woud be of no Signification ; therefore the first Precaution is to compare the Army with the *Quality* of the Country. The second was the Rebellion of other Parts of the Empire : There's no Nation, how populous soever, can send an Army into every Province of the World ; therefore the second Consideration is to weigh the Strength of the Kingdom to be subdu'd. The third Obstacle proceeded from the old Age of TRAJAN : The Life of Man is too short

to

to attain, by *Actions*, what the *Thought* aspires after; therefore the third Maxim is to compare the *Undertaking* with *Life*, and to propose possible Things to be effected in a little time.

### The HISTORY.

“THE Jews of *Cirene*, and *Egypt*, revolte<sup>d</sup> against the *Romans*, who were there, and destroy’d them all. After their Example, the *Cyprian* Jews murder’d all the Inhabitants of the Island, which amounted to two hundred thousand Souls. TRAJAN, on the News of these Barbarities, immediately dispatch’d Captains to all Parts, with strict Orders to put all the Jews they found to the Sword; without Quarter. The Order was punctually executed; and it was further given as a Law to the Kingdom of *Cyprus*, that no Jewish Ship shou’d have Provisions there, under what Distress soever they were.

### The MORAL REFLECTION.

THE Jews had lost their Sovereignty, their Country, their Riches; and the Life, which remain’d, gave them so much Anxiety, that they resolv’d either to lose it, or repair their Loss. A Prince ought to suspect none so much as desperate Men: He, who sets no Value on his own Life, values but little that

that of his *Prince*; and whoever despises the Dread of the *Punishment*, won't scrupled to commit the *Crime*.

### The H I S T O R Y.

“ON TRAJAN'S Arrival at Seleucia in  
“Lesser Asia, he fell sick, and died in a  
“few days, suspected to have been poy-  
“son'd. He never cou'd be prevail'd on  
“to nominate a Successor, tho' he had  
“no Male Issue by his Wife PLAUTINA;  
“He was 63 Years of Age; reign'd nine-  
“teen and a half; and ended his days  
“120 Years after the Birth of JESUS  
“CHRIST.

### The M O R A L R E F L E C T I O N.

THIS good Emperor desir'd nothing more than a Successor, who shou'd inherit his *Virtues*, as well as his *Power*; and therefore to gratify this Inclination, he chose not to nominate any; for then he knew the vacant Throne wou'd be fill'd, either with the strongest, or the most politick, or the most belov'd by the People; and so died, perswaded, that his Successor wou'd reign, as behov'd a Sovereign.

PUBLIUS



## PUBLIUS ÆLIUS ADRIAN.

XV.

## THE HISTORY.

QUO D'ADRIANUS, EMPEROR OF ROME.

 **PLAUTINA** conceal'd her Husband's Death, till a counterfeit Adoption was drawn up in favour of her Nephew **ADRIAN**, which deceiv'd the Army, by whom he was proclaim'd Emperor.

## THE MORAL REFLECTION.

**PLAUTINA**, that her Fortune might not expire with her Husband, behav'd as tho' he were still living, till there was a Probability of appearing at Court, if not as the *Wife*, at least as the *Aunt* of an Emperor. She render'd herself of so much Consequence to her Nephew **ADRIAN**, by being thus instrumental to his Succession, that he not only lay under a Necessity of engaging her Silence, but was also oblig'd, for the greater Assurance of it, to keep

keep her as near him as possible: She drew the Prince into her Measures, to be privy to his Secrets; and made a Business of State of her Deception.

### The HISTORY.

“ *ADRIAN* retrench’d the Bounds  
“ of the Empire to the River *Euphrates*,  
“ leaving the Country conquer’d by *TRA-*  
“ *JAN*, in full possession of the Inhabitants.  
“ He made *CATTILUS SEVERUS* Captain  
“ of the Forces in *Syria*, and sent the Body  
“ of *TRAJAN* before him to the *Roman*  
“ *Senate*. ”

### The MORAL REFLECTION.

TO abridge the Limits of the Empire, was very acceptable to the *Barbarians*; to commit the Conduct of the Army to a Person belov’d by his Prince, was pleasing to the *Soldiers*; and to send *TRAJAN*’s Corps, in order to take place among the *CESARS*, prov’d no less grateful to the *Romans*. Thus, *ADRIAN* studi’d to render his Accession satisfactory to every one, that in case the Fraud of his *Adoption* was dis-  
cover’d, his *Merit* might justify his Pos-  
session of the Empire.

The

*The HISTORY.*

“ *ADRIAN* being near *Rome*, was  
“ inform’d, that the Senate had prepar’d a  
“ Triumph for the Reception of *TRAJAN*  
“ and him ; he having partaken of all those  
“ Conquests : but *ADRIAN* refus’d any share  
“ of it, desiring that the Statue of *TRAJAN*  
“ shou’d engross the whole Honour.

*The MORAL REFLECTION.*

*ADRIAN* cou’d not possibly expect  
to have the first Honour in that Triumph ;  
for he wou’d only have triumph’d, as Wit-  
ness of *TRAJAN*’s Conquests ; nay, even  
tho’ he shou’d have been reputed a Com-  
panion in them, ’twas not becoming an  
Emperor, actually reigning, to triumph,  
accompany’d with a dead Body ; and to  
make the second Figure, following a Sta-  
tue.

*The HISTORY.*

“ *ADRIAN* was a very learned  
“ Prince, not only in all speculative Know-  
“ ledge, but likewise skill’d in the practi-  
“ cal Part of many Arts and Sciences : as  
“ Musick, Painting, Physick, and did most  
“ things in Perfection. By the great En-  
“ couragement he gave to Learning, his  
N “ Court

“ Court soon abounded in Men of the  
 “ profoundest Understanding, and Virtuosi,  
 “ on whom he conferr'd many considerable  
 “ Honours, and made feel the Effects of  
 “ his Bounty.

### The MORAL REFLECTION.

THE Acquisition of many Arts and Sciences belongs to *private Persons*, as it requires great Labour and Study; but to enjoy the Labour of others, and to recompence it, belongs to a *Prince*. While *ADRIAN* was a *Subject*, he endeavour'd to acquire the *Accomplishments*, requisite for one in his *Station*: When he became a *Prince*, he strove equally to attain the Qualities, necessary for one, who sits on the *Throne*. To be always admiring the Elevation of Majesty, is, to weigh it rightly, no more than a useless Application to Principality.

### The HISTORY.

“ *ADRIAN* meeting a certain Man,  
 “ who in the time of his lesser Fortune,  
 “ had offended him, and against whom he  
 “ had sworn Revenge: Now! said he to  
 “ him, *thou art secure.*

The

*The MORAL REFLECTION.*

ALL Enmity supposeth an Equality in Rank and Power; therefore, as that Equality ceas'd in the Enemy of ADRIAN, by becoming his Subject, ADRIAN also ceas'd to be any longer his Enemy. Had ADRIAN made his Adversary feel the Effects of his Resentment, after his Elevation to the Imperial Dignity, the other wou'd have died with this Glory, that to accomplish his Revenge, he was first oblig'd to become Emperor.

*The HISTORY.*

“THE Sarmatians, *viz.* the People of “Russia, Muscovy, and Poland, having “enter'd *Misia*, now call'd *Servia*, and *Bul-  
garia*, ADRIAN oppos'd them with a for-“midable Army. They set on foot a Treaty “of Peace, which he accepted, obliging them “to return to their own Country, without “spilling a Drop of Blood. Immediately “after that, he order'd *TRAJAN*'s Bridge “to be entirely demolish'd, to prevent the “future Incursions of the *Barbarians*.

*The MORAL REFLECTION.*

IT was not good Policy in ADRIAN to obstruct the *Romans* Entrance into the *Barbarians* Country, only to cut off the Pass from the *Barbarians* into the *Roman Empire*: he ought to have fortify'd, not

destroy'd the Bridge; but perhaps the secret Grudge, ADRIAN bore to his Uncle, for not instituting him his Heir, was not quite stifled; and so cancell'd this glorious Memory of TRAJAN, because of the little Remembrance he had of him, on his Death-bed. An incens'd Sovereign often imagines, that to give full Scope to his Passion, is reigning.

### *The HISTORY.*

“ON ADRIAN’s Journey to *Rome*, a  
“Conspiracy was form’d against him, but  
“was confounded by the Deaths of four  
“of the chief Promoters of it; however,  
“he forbid it shou’d be said, that they  
“were kill’d by his Command. Being  
“arriv’d at *Rome*, he permitted the Peo-  
“ple several Feasts, and publick Rejoicings.

### *The MORAL REFLECTION.*

THE Revenge of a Prince, extends no farther than the Tribunal, which directs a publick Execution; because his Vengeance ought to be Justice; but when thro’ private Hatred, Revenge is taken, it ought to be conceal’d, like that of ADRIAN; to the end, that the Justice of a Prince may not be thought the Instrument of his Passions.

*The*

## The HISTORY.

“AFTER having spent a small time  
“in *Rome*, he undertook to make the  
“Tour of the Empire, reforming the A-  
“buses and Disorders of every Place he  
“pass'd through. On his Arrival in *Eng-*  
“*land*, he found the Natives imbroil'd in  
“heavy, intestine, Discords, on Account  
“of their Bounds; and to remedy which  
“Disputes, he caus'd a Wall, 80 Miles  
“long, to be built on the Confines.

## The MORAL REFLECTION.

TO punish a Crime after it's committed,  
is the office of a *Judge*: to prevent its being  
committed, by applying a proper Remedy,  
is the business of a *Prince*. By the *Pun-*  
*nishment* of Subjects, the *Judge* procures  
*Awe*: by studying their *Welfare*, the *Prince*  
begets *Love*. To create *Terror*, because  
of a Superiority of Strength, is the Pro-  
perty of a *Tyrant*: to create *Love*, thro'  
a providential Care, is the Virtue only of  
a *Prince*.

## The HISTORY.

“IN all the Provinces and Kingdoms  
“he pass'd thro', he left some memorable  
“Token of his Presence: such as, building

“ Temples, reforming Statutes, alleviating  
 “ Impositions, and many other things of  
 “ Utility and Commendation. In *Africa*,  
 “ he re-built *Carthage* in *Egypt*, he or-  
 “ der'd a very magnificent Tomb to be  
 “ erected in Honour of the famous *ROM-.*  
 “ *PEX*, finding the ancient one destroy'd;  
 “ and in *Syria*, new built the *City of Je-.*  
 “ *rusalem*.

### The MORAL REFLECTION;

A Prince, who visits his Dominions, makes Justice be center'd in each of them; for where the People can have Recourse to their Sovereign, the Governors and Judges dare not presume to tyrannize over them. ADRIAN intended to annex his own Glory to the welfare of his Subjects, that his Service of the Publick, in the Reformation of the Government, and magnificent Works, might turn to his own Advantage, in gaining the Veneration of his People: he esteem'd it the Duty of a Prince, not to be satisfy'd with doing only what was his indispensable Obligation.

### The H I S T O R Y.

“ The *Jews* being dissatisfy'd, that A-  
 “ DRIAN had permitted the *Gentiles* and  
 “ *Christians* to dwell in the New *Jeru-*  
 “ *salem*, they revolted against the *Romans*,  
 “ in

“ in conjunction with the other Jews of  
“ the neighbouring Provinces, and kill’d  
“ a great number of them, both in Gar-  
“ rison, and in Quarters around the Coun-  
“ try. ADRIAN, on this Insurrection of  
“ the Jews, call’d JULIUS SEVERUS from  
“ England, and sent him to quell them.  
“ He made so great a Slaughter, that, in  
“ several Battles, he put fifty thousand to  
“ the Sword; demolish’d fifty Castles, and  
“ nine hundred and eighty five Villages;  
“ and made a Decree, that no Jew shou’d  
“ for the future inhabit Jerusalem.

### *The MORAL REFLECTION.*

THE re-building of *Jerusalem* putting  
the *Jews* in a lively Remembrance of the  
former Glory of their Kings and Nation;  
and not being able to live under Subjection  
in their own Country, they strove to shake  
off the Yoke, and recover their ancient Li-  
berties; but fell into the Snare, the Po-  
litical of the Emperors laid for them: they  
knew full well, that no People in all *Asia*,  
were so hard to govern, or more easy to  
be seduc’d, (holding it a Sin in their Reli-  
gion to live mutually with others of a con-  
trary Belief) and therefore designedly gave  
them Opportunities of being guilty of *High*  
*Treason*; that to destroy them, might not  
be esteem’d scandalous.

## The HISTORY.

“ *THE Albanians and Nezzagetians, a People of Scythia, enter'd the Roman Empire in Media, Armenia, and then in Cappadocia, in a warlike manner; but ADRIAN, by way of Ambassadors and Treaties, made them return peaceably back to their own Country.* ”

## The MORAL REFLECTION.

THE *Scythians* were a very poor People, who only left their Country in search of Prey: had *ADRIAN* sent an Army to oppose them, the Hopes of plundering the rich Baggages of the *Roman* Generals, wou'd have kindled a bloody War; in which, the *one* had nothing to *lose*, but the *Victory*; the *other* nothing to *gain*, but the Reputation of being *Victorious*. *ADRIAN*, therefore, chose to set Treaties of Peace on foot, that by those means the *Scythians* might consume their little Provision, and so be compell'd to return home, for want of Substance.

## The HISTORY.

“ *ADRIAN* being petition'd by an old grey-headed Man, for a certain Favour, which he refus'd to grant, the hoary

“ hoary Gravity return’d some days after  
“ to importune the Emperor a second time,  
“ with his Hair and Beard dy’d black ; but  
“ ADRIAN perceiving his Artifice, said to  
“ him, *A few days ago, I deny’d it to  
your Father, so you cannot expect I’ll  
grant it to his Son.*

### *The MORAL REFLECTION.*

AS it was not consistent with the Glory of ADRIAN to chastise a poor old Man ; nor with his Decorum, to suffer an Act of so much Temerity, to go unpunish’d, he with singular Prudence, discharg’d both Engagements, by a facetious Answer. To know how to conceal Resentment, is very essential to Princes.

### *The HISTORY.*

“ *ADRIAN* being now advanc’d  
“ in Years, and without Male Issue, adopted  
“ *ÆLIUS VERUS* his Successor ; but he  
“ dying before ADRIAN, *MARCUS ANTO-*  
“ *NINUS*, of a very noble Family in *Rome*,  
“ anciently descended from *Gallia Cisal-*  
“ *pina*, now call’d *Lombardy*, was adopted,  
“ conditionally, that at his death, he shou’d  
“ nominate the Sons of *ÆLIUS VERUS*,  
“ who were call’d *MARCUS AURELIUS*, and  
“ *LUCIUS VERUS*. Soon after this Regu-  
“ lation, he died of a natural Death in  
“ *Baiae* ;

“ *Baia*; but suffer'd so much Anguish in  
 “ his Illness, that he pray'd those about  
 “ him, to put him out of his Pain; which  
 “ no body complying with, he effected it  
 “ himself, refusing all Nourishment, and  
 “ crying out incessantly, *Turba medicorum  
 occidit Regem.* He was 62 Years and 5  
 “ Months old; reign'd 20 Years and 11  
 “ Months; and died 141 Years after the  
 “ Birth of our *Blessed LORD.*”

### The MORAL REFLECTION.

The Institution of Feoffments in Trust, may sometimes be the Effect of Care; but for the most part, it proceeds from a desire of shewing Authority even after death; imagining that the Observance, which posterity pays to it, is a Continuation both of Life and Command; and this Vanity in Subjects, is authoriz'd by the Laws, that they may not disapprove, nor think strange, that a Feoffment in Trust shou'd be equally necessary to the Succession of Princes.



MARCUS



THE HISTORY OF THE EMPERORS.

## MARCUS ANTONINUS PIUS. XVI.

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### *The HISTORY.*

“  S soon as ANTONINUS took possession of the Throne, he confirm'd all the Friends of ADRIAN, in their Places, and consum'd all his Patrimony in Donations; for which, being reprimanded by ANNA FAUSTINA, his Wife, he made answer, *Be it known to thee, that my Election to the Empire, entitles me to the loss of what I possess'd, being a Subject.*

### *The MORAL REFLECTION.*

AT the time when the Emperors Wives were not Empresses, they only chang'd their Conditions from lesser to greater Riches: they found their Coffers augmented, but not their Qualities, or Inclinations chang'd; where-

whereas, the Emperors, from the very Moment of their Accession, chang'd entirely their Conditions from Subjects to Princes; and therefore felt immediately different Sentiments and Ideas. ANNA FAUSTINA advis'd as a Wife: ANTONINUS acted as a Prince.

### The HISTORY.

“SOME Insurrections happening against the Empire, in *England, Dacia* and *Germany*; ANTONINUS happily suppress'd them all by means of his Captains, to whom, when sent on those Expeditions, he pretended, that whilst the Emperors were absent, the Empire was too much oppress'd by the Court.

### The MORAL REFLECTION.

AS ANTONINUS cou'd not possibly pre-fide in *all* the Armies, sent against the Rebels, he chose to be present in *none*; and tho' he alledg'd the Subjects Welfare for his Excuse, 'tis more probable, the true reason was, to avoid Competitorship with his Captains; for had any of them been more successful than him, in the uncertain Events of War, his Reputation must have suffer'd by it; and were any of his Captains to have been accounted superior in Valour, he might reasonably suppose, that

that his *Competitor* in *War*, wou'd become his *Rival* in the *Empire*.

### The HISTORY.

“ *ANTONINUS* had so much Goodness in his Nature, that he was surnam'd *PIUS*; and the Fame of his irreprehensible Morals being spread abroad in the World, he was visited by several Kings, from Countries, not subject to the Empire, among whom, came *STANCORUS*, and *PARASMENES*, both *Indian* Kings. The King of *Parthia* being desirous to invade *Armenia*, a Letter from *ANTONINUS* made him quit his Design.

### The MORAL REFLECTION.

EXTRAORDINARY Grandeur, and extraordinary Piety are so seldom united, that where-ever they meet, they are look'd on as a Prodigy, and attract so much the Veneration of the People, that all Princes ought to profess good Maxims thro' Policy, tho' by Inclination they are the Reverse. The *Commands* of a Prince affect the *Ear*: his *Morals* touch the *Sight*; therefore where a Prince is thought a good and indulgent Sovereign, the People are credulous; and consequently flexible, to all his Commands.

The

## The HISTORY.

“ HE discover’d, on all occasions, a Desire of Affability with every body, that the Highness of his Station might not prevent their Application to him, and speaking with Freedom.

## The MORAL REFLECTION.

A Prince, who is easy of Access, saves the Expence of Spies; for every one aspiring to be conversant with his Sovereign, searches fresh Marter wherewith to deserve his Confidence: and Advices imparted to a Prince thro’ Glory, are more sincere than those procur’d by Venality.

## The HISTORY.

“ HE forbid all, who belong’d to the Court, taking Premiums for the Favours he confer’d.

## The MORAL REFLECTION.

*ANTONINUS* had too much of the Prince, to suffer any of his Household to make a Traffick of his good Works; or that his Court shou’d bear the Name of being the greatest Market in *Rome*. He thought it too unbecoming his Character, that his Concessions shou’d pay Tribute to his

his Domesticks ; or, that his Subjects, after leaving his Cabinet, satisfy'd with their Audience, shou'd be molested in their Passage thro' the Anti-chamber : his Decorum exacted, that none belonging to him, shou'd be oblig'd to any, but himself.

### *The HISTORY.*

“ THO' he determin'd no Affair without consulting the Senate, nevertheless he kept a Court of Judicature of some of the most eminent Civilians, in his own Palace.

### *The MORAL REFLECTION.*

“ *W*AS not only *Justice*, but also *Policy*, to have a Tribunal in his own Court, as a distinction of his Authority over the Senate, which took all opportunities of acting independently, being the same, in regard of the Dignity, and manner of judging, as form'd anciently the Republick ; therefore *ANTONINUS*, for the Tranquillity of *Rome*, communicated every thing to the Senate ; but for the Support of his Sovereignty, reserv'd the Privilege of revising it.

### *The HISTORY.*

“ *W*HEN ever he heard a heavy Mis-  
“ fortune had befallen any of his Subjects,  
“ he retriev'd their Losses with his own  
“ Mo-

“ Money ; insomuch, that when the great  
 “ Fires in *Rome, Antioch, Narbonne* and  
 “ *Carthage*, broke out, he order’d the Suf-  
 “ ferers Houses to be re-built at his own  
 “ Expence.

### *The MORAL REFLECTION.*

TO relieve the Distress’d is the most valuable Act of Humanity : it gains a Prince the intire Love of his Subjects, and is of no less Advantage to his Government ; for finding he is acquainted with the particular Misfortunes of every private Person, tho’ remote from his Court, they will naturally suppose, he is not ignorant, even of every other minute Transaction. Thus, every one will behave with due Respect ; and no body will presume to act *contrary to the Will of the Prince*, where nothing is acted, but what the *Prince knows of*.

### *The HISTORY.*

“ HE moderated the Rigour of several  
 “ Laws ; was forward to pardon ; and when  
 “ Justice requir’d Punishment, he wou’d  
 “ always take from the Severity of it.

### *The MORAL REFLECTION.*

THE Laws are the better for being rigorous : then the Prince, by remitting some part of the Punishment, punishes severely, with

with the Praise of being merciful; and when he grants a full Pardon, the Bounty is enhanc'd.

### The HISTORY.

“ HE was wont to say, when mention  
“ was made of the Valour of CÆSAR, HAN-  
“ NIBAL, or any other eminent Captain,  
“ that he chose rather to defend and save  
“ the Life of one *Friend* or *Subject*, than  
“ to kill an hundred *Enemies*.

### The MORAL REFLECTION.

THERE were many at the Court of ANTONINUS, who desir'd nothing more than a War, in hopes to raise themselves on the Ruins of other People; but none of them daring openly to discover their Thoughts to him, knowing he was of a Disposition intirely pacifick, they enter'd on the Praise of Heroick Princes, with a View of firing him with Emulation. This indeed was an ingenious Invention, to advise without the Appearance of *Advice*; but ANTONINUS confounded them with equal Prudence; for by saying, that he preferr'd the *Life* of one *Friend*, to the *Deaths* of an hundred *Enemies*, was to let them understand the Pretence of Zeal for their Nation, that he wou'd not make War; & made an absolute Refusal, without

declaring it. The Policy of Courts, is to know how to *ask*, without an *Obligation*; and how to *refuse*, without *disobliging*.

### The H I S T O R Y.

“ FOR these his great Virtues, ANTONINUS was universally belov'd and esteem'd. The Senate gave him the Title of *Father of his Country*, and of *Pius*, and erected a Temple in his honour, as to the *Gods*. He left the Empire by Adoption, as he had promis'd ADRIAN, to his Son-in-Law MARCUS AURELIUS. He died in 3 days time of a Fever, greatly lamented in all Parts; in the 70<sup>th</sup> Year of his Age; in the 23<sup>d</sup> of his Reign; and 164 Years after the Birth of JESUS CHRIST.

### The MORAL REFLECTION.

THOSE Emperors, who ended their Days in old Age, for the most part were wise and virtuous Princes; for, as they were expos'd to all the Occasions of Vice, without the Authority of Religion to restrain them, if they escap'd Assassination, while young, they were instrumental to their own Deaths, either thro' Excess of *Debauchery*, or *Self-Murder*. *Vice* may sometimes *acquire* an Empire; but *Virtue* only can *preserve* it.



## MARCUS AURELIUS. XVII.

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### *The HISTORY.*

“ **M**ARCUS AURELIUS, who  
“ for his great Knowledge, was  
“ call’d the Philosopher, imme-  
“ diately on his Acceslion, made  
“ his Brother LUCIUS VERUS his Colleague  
“ in the Empire, and gave him an equal Au-  
“ thority with himself in the Management  
“ of all publick Affairs.

### *The MORAL REFLECTION.*

THIS Philosophy of MARCUS AURELIUS, in chusing to share his Authority, against the first Principles of Policy, cloak’d under it his own Views; which consisted, in proving himself a Prince, capable of reigning, contrary to the common Maxims of reigning. He chose to prefer the Character of *Philosopher* to that of *Prince*, to shew, that, as he was a *Philosopher*, before he be-

came a *Prince*, he consequently never was in a *lesser Rank* than that of a *Prince*.

### *The HISTORY.*

“ *AURELIUS* had but just taken possession of the Empire, when the River *Tiber* overflow’d, whose Inundation carry’d away many stately Buildings, and great Quantities of Cattle, round the Country ; however, the two Brothers took such wise Precaution in relieving, at their own proper Charge, all the Sufferers, that every one was abundantly compensated for the Loss, he had sustain’d by that Accident.

### *The MORAL REFLECTION.*

THO’ the Relief of these distress’d Persons had not been excited by Charity, yet their own Interest wou’d have prompted them to it ; to prevent the credulous People from forming a bad Omen of their Government. All Men, whose Assistance is necessary to us, shou’d be prepossess’d with a good Opinion ; but more especially the Populace, who, either unwilling, or incapable, of taking the Trouble of Reflection on the Cause of humane Events, *judge only well of him, who appears to act well.*

*The*

## The HISTORY.

“ **B**OLOGESUSS, King of *Parthia*,  
“ went with a great Army to attack the  
“ *Roman* Legions in *Syria*, commanded by  
“ **A**TRIDIUS CORNELIANUS; who, not  
“ having sufficient Forces to make a Resis-  
“ tance, left the Country to the Enemys;  
“ and being pursu'd by them, was kill'd in  
“ Battle. On this News, **M**ARCUS AURE-  
“ **L**lius sent thither his Brother **L**UCIUS **V**E-  
“ **R**US, who, being arriv'd at *Antioch*, dis-  
“ patch'd his Captains before, while he staid  
“ behind, to indulge himself in Pleasures.

## The MORAL REFLECTION.

**L**UCIUS **V**ERUS suspected, that  
his Brother had sent him on that Expedition,  
only to make away with him; but the De-  
sire of *Reigning* being more predominant,  
than that of *Fighting*, he refus'd the Glory  
of *warlike Achievements*, to preserve,  
without Danger, that of *Ruling*.

## The HISTORY.

“ **T**HE Captains of **L**UCIUS **V**ERUS,  
“ were **E**STRACIUS **P**RISCUS, **A**VIDIUS **C**A-  
“ **S**RUSS, and **M**ARTIUS **V**ERUS, who in the  
“ space of 4 Years, defeated the *Parthians*  
“ in several Battles, and conquer'd all the

“ Country, as far as *Babylon*. *LUCIUS VESPUS* distributed it afterwards into Kingdoms and Lordships; making tributary Kings, and conferring on the Lords the Title of *Comites*, which we call *Eagles*, and then return'd to *Rome* to triumph.

### *The MORAL REFLECTION.*

CERTAIN inferior *Fiefs*, independent on the greater Power of their Neighbour, are often advantageous to a Sovereign; for as they live in a continual Fear of being oppress'd by him, so with an equal Circumspection, they observe all his Motions; from the Knowledge of which, their Prince enters into Measures, suitable to the Preservation of his Dominions.

### *The HISTORY.*

“ DURING the War with the *Parthians*, the People of *England* revolted. “ CALFURNIUS AGRICOLA was sent to suppress that Rebellion, who succeeded in it, and restor'd all things to their former Tranquillity.

### *The MORAL REFLECTION.*

THE Name of AGRICOLA was held in great Reputation among the *English*, in Memory of *CNEIUS JULIUS AGRICOLA*, their Governor in the Reign of *DOMITIAN*.

MAR-

MARCUS AURELIUS, to quell the Commotions in *England*, made choice of CALFURNIUS, the Nephew of that famous AGRICOLA, that his very Name might produce a prosperous Issue. That Emperor's Philosophy foresaw, that he cou'd not do better, than to prefer one, whose *Ambition*, to maintain the Glory of his Ancestors, promis'd *Zeal* in his Service ; and whose *Name*, so much belov'd and fear'd by the *English*, promis'd *Success*. A Prince, who knows rightly how to make choice of his *Generals*, deserves the first Praise of their *Victories*.

### *The HISTORY.*

" AT the same time, the *Catians*, a  
" Northern People, took up Arms against  
" the *Romans*; but MARCUS AURELIUS  
" immediately dispatch'd AUFIDIUS VIC-  
" TORINUS to their Confines, who soon  
" oblig'd them to retreat.

### *The MORAL REFLECTION.*

TWAS not the powerful Army of AUFIDIUS, which terrify'd the *Catians*, but the Surprise of his unexpected Arrival : he, who gains time over the Enemy, has already some *Advantage* ; and every *Advantage* is some *Victory* : neither will an Enemy be resolute in carrying on a War, who despairs of Conquest, before he sees his Adversary.

## The HISTORY.

“ THE Soldiers of LUCIUS VERUS having brought over, in their Return from *Asia*, the *Pestilence* to *Rome*; and *Famine*, *Inundations* and *Earth-quakes* occuring, not only in *Rome*, but in many other Parts of the Empire, MARCUS AURELIUS was not wanting to administer all that was requisite, from a vigilant and provident Prince.

## The MORAL REFLECTION.

CALAMITIES, which come from the immediate Hand of Heaven, convince the People there's a Deity; and where they are firmly grafted in that Principle, a Sovereign rules with the more Safety. He has moreover another Advantage, which consists in the Recourse of the Distress'd to him for Relief: therefore the more bad Years happen, the more a Prince is render'd necessary.

## The HISTORY.

OF all the Misfortunes which hap-  
pen'd, none so sensibly affected MARCUS  
AURELIUS, as the dissolute Course of  
Life of FAUSTINA, his Wife, whom, by  
no Endeavours, he could reclaim. His  
“ Con-

“ Confidants advis'd him to cause her to  
“ be dispatch'd ; but he made answer, *That*  
“ *she was the Daughter of ANTONINUS* :  
“ and when they farther urg'd, that he  
“ ought at least to put her away, he reply'd,  
“ *That the Fortune he had with her, was*  
“ *the Roman Empire.*”

### The MORAL REFLECTION.

A good Action ought to be more lov'd, than an ill one hated : the Benefit he enjoy'd, was the *Roman Empire* : the Pre-judice he suffer'd, proceeded from the Weakness of *Woman*. The *Roman Empire* was the Gift of *ANTONINUS* : *FAUSTINA*, the Daughter of so glorious a Benefactor, attor'd her want of Merit, by the greatness of her Extraction. 'Twould have been shameful in a *Philosopher*, had the vicious Inclinations of a *Woman* disconcerted all his Virtues : 'twould have been still more shameful in a *Prince*, had he taken a Revenge, that declar'd him subject to private Misfortunes.

### The HISTORY.

LAST THE *Sarmatians*, the *Vandals*, the  
“ *Alans* and *Swedes*, made them-  
“ selves Masters of the two *Pannonias*,  
“ *Austria* and *Hungary*. *MARCUS AU-*  
“ *RELIVS*, and his Brother, march'd with  
“ a

“ a very powerful Army to recover those  
“ places; and **LUCIUS VERUS**, being seiz'd  
“ with an Apoplectick Fit on the Road,  
“ died of it.

### The MORAL REFLECTION.

**MARCUS AURELIUS** left not his Brother in *Rome*, because he shou'd not make the principal Figure there: he sent him not alone with the Army, because he knew him incapable of that Command. He entrusted him indeed with its Conduct, some years before, against the *Parthians*, tho' addicted to Effeminacy; but then he knew, the Event of that War, was not of so much Consequence, as that of *Germany*; being in the Heart of the Empire. Where the Danger of a Kingdom lies at stake, it highly concerns a Prince to act in person.

### The HISTORY.

“ DURING this War the Army suf-  
“ ffer'd very much, both by the Plague, and for  
“ want of Money; but **MARCUS AURELIUS**  
“ dispos'd of his most valuable Plate and  
“ Jewels, in this Exigence, and resolv'd  
“ to persist in his Enterprize, till he had  
“ oblig'd the Enemies to come to a general  
“ Battle; which ending in his favour, he  
“ repair'd all his Losses, and return'd trium-  
“ phant to *Rome*.

*The*

## The MORAL REFLECTION.

THE Oeconomy of a *private Man*, consists in heaping up, and preserving Riches, against Misfortunes: the Oeconomy of a *Prince*, whose Necessaries are always supply'd, consists in dissipating his private Treasures, for the Enlargement of his Dominions; which to accomplish, nothing seems profuse.

## The HISTORY.

“ WHILE MARCUS AURELIUS was im-  
“ ploy'd in *Germany*, AVIDIUS CASSIUS,  
“ Captain of the Legions in *Asia*, took  
“ that opportunity to revolt, and got him-  
“ self proclaim'd Emperor. MARCUS AU-  
“ RELIUS set forward to attack him; but  
“ before his arrival, AVIDIUS's own Sol-  
“ diers kill'd him, and carry'd his Head to  
“ the Emperor, who seem'd displeas'd at  
“ it, saying, *They had robb'd him of the*  
“ *Power of exercising his Clemency.* He  
“ caus'd his Head to be honourably bury'd;  
“ gave half his Estate to the next Heir;  
“ and the other half to the publick Tre-  
“ sure, without reserving any part to him-  
“ self; and commanded, that none of his  
“ Sons and Kindred shou'd be excluded by  
“ the Magistrates.

The

*The MORAL REFLECTION.*

WHEN a Prince takes revenge on a Rebel, he ought to extinguish his Adherents, lest they shou'd grow powerful enough to extirpate himself; but when a Prince has us'd no Rigour, and notwithstanding the Rebel is remov'd without his knowledge, then his Accomplices may remain unpunish'd, without any dangerous Consequence to a Sovereign. The ill Success of AVIDIUS CASSIUS, serv'd to engage his Sons greater Fidelity, having experienc'd the bad Effects of Rebellion, by the Danger they were expos'd to, of losing their All. Whoever has felt the *Browns* of Fortune, will be more cautious in preserving her *Smiles*.

*The HISTORY.*

“ *MARCUS AURELIUS* being told, that AVIDIUS wou'd not have shew'd the same Clemency to him, had he been Conqueror; he answer'd, *AVIDIUS could not overcome me, because he had no Veneration for the Gods.*

*The MORAL REFLECTION.*

‘T IS most obvious, that a Prince who has, or at least professes no Religion, can propose no certainty in reigning; for where

Sove-

Sovereignty is suppos'd to proceed only from human Industry, every bold and aspiring Man may become a Competitor in it.

### The HISTORY.

“ BEFORE any Affair was resolv'd  
“ on, relating to the Government, he com-  
“ municated his Intentions to the Senate ;  
“ saying, *It was more reasonable for him*  
“ *to adhere to the Counsel of so many wise*  
“ *Men, than for them to be directed by*  
“ *the arbitrary Authority of one Person.*

### The MORAL REFLECTION.

HE, who reigns by the Counsel of others, is contented that othets participate of his Power. This Condescension of MARCUS AURELIUS, pleas'd the Counsellors, and was a Secturity to his own Government: they were all deluded with imaginary Sway, while he only, really bore it.

### The HISTORY.

“ HE order'd, that a greater number of  
“ Jews shou'd be call'd to Rome, and to-  
“ lerated the Persecution against the Chri-  
“ stians.

The

*The MORAL REFLECTION.*

THIS Promotion of the *Jewish Religion*, in oppression of that of the *Christians*, shew'd at least, MARCUS AURELIUS had not abandon'd all sense of a Church: those Princes who profess all *Religions*, give room to suspect they believe *none*.

*The HISTOR Y.*

“ HE went into the *East*, to regulate  
“ the Affairs of that Government, which  
“ he left to the Command of PERTINAX.  
“ After that, he return'd into *Italy*, where,  
“ finding his Wife FAUSTINA dead, he or-  
“ der'd a magnificent Monument to be  
“ built, in her honour.

*The MORAL REFLECTION.*

MARCUS AURELIUS paid great Honour to the Memory of FAUSTINA, to cloak the knowledge he had of her many great Frailties: he, that can't, or is not inclin'd to take *Revenge*, ought not to seem *offended*; neither is there a better way to *conceal Resentment*, than by doing *Honour* to an *Adversary*.

*The HISTOR Y.*

“ THE Germans revolting a second  
“ time, MARCUS AURELIUS went again  
“ with

“ with a powerful Army to quell them.  
“ After having prosecuted the War, with  
“ the utmost Vigour, for the space of three  
“ years, he was seiz'd with a malignant  
“ Fever ; of which he died in a few days,  
“ his Fate having been hasten'd by his own  
“ Son's corruption of the Physicians, with-  
“ out appearing any ways mov'd at their  
“ Wickedness, or creating the least Alter-  
“ ration in his Mind. He was 58 years  
“ of age ; reign'd almost 19 ; and expir'd  
“ 183 years after the Birth of our *Blessed*  
“ *Redeemer.*

### The MORAL REFLECTION.

A Prince, who desires to *die* as becomes a *Sovereign*, let him *end his days* like a *Philosopher* : to *die*, is *natural* ; to be *prepar'd for death*, is *Virtue*. MARCUS AURELIUS was not tempted to inflict the Punishment, due to the *Parricide*, his Son, chusing rather to have an ungrateful and disobedient Son, than to be utterly depriv'd of one ; because, in spite of the *Unnaturalness* of the *Son*, there still liv'd the *Tenderness* of a *Father* ; and that *Tenderness* made him hope, that in the Succession of *COMMODUS*, his Offspring might rege-nerate that *Virtue*, which he had extinguish'd in himself. The *impious Device* of *COMMODUS*, did the Execution of a *Rheum*, of an *Imposthume*, of a *Gout*, and of a *Fe-*

ver :

ver: the *Philosophy* of MARCUS AURELIUS bore the execrable Wickedness of his Son; with that Patience, Philosophers support a common Disease. COMMODUS was eager for the Enjoyment of the Empire: MARCUS AURELIUS to be dispossess'd of it. The one was *ambitious* of reigning; the other quite cloy'd with it. Some submit to Death, because 'tis *unavoidable*; but MARCUS AURELIUS, because he *chase* it.



Com-



## COMMODUS. XVIII.

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### *The HISTORY.*

“ **C**OMMODUS was 19 years  
“ of age when he succeeded his  
“ Father. After having pur-  
“ chas'd a dishonourable Peace  
“ of the *Germans*, he went to *Rome*,  
“ where he immediately gave himself up  
“ to a scandalous way of living, maintain-  
“ ing in his Palace three hundred young  
“ Women, and as many Boys, to gratify  
“ his infamous Pleasures.

### *The MORAL REFLECTION.*

BEHOLD where the Impatience of  
COMMODUS for reigning tended: he wan-  
ted to remove his *Father*, not to be under  
*Subjection*; and to be a *Prince*, not to be  
restrain'd by the *Laws*. He despis'd the  
*Glory of his Arms*, to give the whole Tri-  
umph to his *Senses*; and was greatly cri-  
minal to become a Prince, thinking, like

the Vulgar, that the Fortune of a Prince, consists in the Impunity of Sinning.

### The HISTOR Y.

“ A Conspiracy being form’d against  
 “ **COMMODUS, QUINTIANUS**, the Ring-leader  
 “ of the Combination, assaulted him with  
 “ a Poniard, saying, *this the Senate sends  
 “ thee* ; but **COMMODUS** avoiding the Blow,  
 “ **QUINTIANUS** was seiz’d by the Guards,  
 “ conducted to Prison, and afterwards con-  
 “ demn’d to die, with the rest of the Con-  
 “ spirators ; among whom were found **LU-  
 “ CILLA**, his own Sister, and **POMPEIA-  
 “ NUS**, his Brother-in-Law.

### The MORAL REFLECTION.

**COMMODUS** having offended in-  
 numerable *Roman* Families, in the abuse  
 of their Offspring ; and not being of that  
 vile opinion, that the Favour of a Prince  
 ought to be procur’d by Flattery and Pro-  
 stitution, they became, from Subjects, his  
 Accusers, to whom the Publick render’d  
 Justice. The Words of **QUINTIANUS** seem’d  
 to declare him degraded of the Imperial  
 Dignity ; for by saying, *This the Senate  
 sends thee*, was the same thing as to tell  
 him, *Thou art no longer Prince.*

*The HISTORY.*

“ *P E R E N N I U S*, the Favourite  
“ of *COMMODUS*, and the Captain of his  
“ Guards, improving this occasion to his  
“ own Advantage, caus’d several of the  
“ most wealthy Persons in *Rome* to be  
“ falsly accus’d ; converted their Possessions  
“ to his own use ; and after having heap’d  
“ up immense Riches, attempted to be-  
“ come Emperor ; but his Designs being  
“ discover’d by *COMMODUS*, he order’d both  
“ him and his Son to be put to death.

*The MORAL REFLECTION.*

A Prince, who is addicted to vicious Courses, ought to make choice of good Ministers ; for if they serve him not out of *Love*, they will out of *Fidelity* : if they detest his *Morals*, they will pay due Veneration to his *Character* ; and do Justice to the Subjects, to make them bear the more with the Faults of their Master ; so that the People, tho’ dissatisfy’d with his *Person*, may be contented with his *Go-  
vernment*.

*The HISTORY.*

“ *C L E A N D R U S* succeeded *PE-  
RENNIUS* in the Favour of *COMMODUS*.

“ He was known to be cruel ; a Person  
 “ of most corrupted Morals ; and so much  
 “ hated by the People, that one day being  
 “ assembled in a riotous manner, they went  
 “ to the Country-Seat of COMMODUS, and  
 “ boldly demanded the Head of CLEAN-  
 “ DRUS, whom he resign’d to their Fury,  
 “ to avoid the Danger of that Tumult.

### The MORAL REFLECTION.

SINCE COMMODUS had satiated the Rage of the Populace, by the Death of CLEANDRUS, for the Safety of his own Life, he ought to have severely punish’d the Heads of that Insurrection, for the Preservation of the Imperial Dignity ; because, where Violence produces a prosperous Issue against a Prince, it renders him subject to every rash and seditious Person ; and when once the *Multitude* are persuaded of their Power over a *Sovereign*, a *Sovereign* is no longer Master of the *Multitude*.

### The H I S T O R Y.

“ AFTER the Death of CLEANDRUS,  
 “ the two other Favourites he made choice  
 “ of, were, JULIANUS and REGILIUS, who  
 “ dispos’d of Magistracies for Bribes, and  
 “ then caus’d the Purchasers to be mur-  
 “ der’d, that they might sell them again  
 “ to others. Numberless were their clan-  
 “ destine

“ destine and wicked Practices, for which  
“ COMMODUS order'd them to be put to  
“ death, with several others of his Min-  
“ isters.

### *The MORAL REFLECTION.*

THE death of these two Ministers, was not an Act of *Justice*, but of *Fear* in COMMODUS; who intended, by their Sacrifice, to free himself from the hatred of the People, and to prevent a Violence, which he forefaw, like that of CLEANDRUS: or, perhaps he chose to advance the worst Men to the first Places in the Empire, only to betray, and make away with them.

### *The HISTORY.*

“ IN complaisance to MARTIA, whom  
“ he lov'd above all his other Concubines,  
“ he us'd to go clad in a *Lion's Skin*, as  
“ HERCULES is represented; and sometimes  
“ dress'd like an *Amazon*, causing his  
“ Hair to be put up in Curls, and dy'd of  
“ a light Chesnut, with several other such  
“ like Follies.

### *The MORAL REFLECTION.*

THESE Extravagancies of COMMODUS, had their private Ends; for perceiving his Government was hated by the People, on account of the numberless Murders, which

daily happen'd, he endeavour'd to convince the common Opinion, that his Ministers contriv'd them without his *Knowledge*, by shewing he was wholly taken up with *Love*; and to banish from their Ideas, the Character of being *fierce* and *cruel*, he made himself be thought too much inclin'd to *Effeminacy*. How far do the dissolute Courses of a Prince debase him! he must forfeit his *Reason*, for the security of his *Life*.

### *The HISTOR Y.*

“ *MARTIA* finding one day in the  
“ Cabinet of *COMMODUS*, a List of the  
“ Persons, he design'd to put to death,  
“ read her own Name among the rest, which  
“ so much terrify'd her, that she immedi-  
“ ately gave him Poison. Soon after,  
“ *COMMODUS* began to vomit, and *MAR-*  
“ *TIA* fearing he shou'd throw up the Poi-  
“ son, shew'd the List to several, whose  
“ Names were inserted; on which *NAR-*  
“ *CISSUS*, one among them, was prevail'd  
“ on to stab him while he was vomiting,  
“ He died in the 32d year of his Age;  
“ in the 11th of his Reign; and 194 years  
“ after the Birth of *CHRIST*.

*The*

*The MORAL REFLECTION.*

WOMEN, who are allow'd to enter the Cabinets of Princes, prove oftentimes their Ruin: their *Weakness* renders them *excessively curious*; and their *excessive Curiosity* opens a way to *Treachery*.





# P U B L I U S H E L V I U S P E R T I N A X. X I X.

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## *The HISTORY.*

LIUS LETUS, Captain of  
 the *Prætorian* Bands, and one  
 of the Accomplices of the As-  
 sassination of COMMODUS, went  
 to the House of PERTINAX, Praefect of  
 Rome, at Midnight, before the Death of  
 the Emperor was divulg'd. PERTINAX  
 being disturb'd at so unseasonable an  
 hour, thought he was sent to murder  
 him ; and therefore said to him with an  
 undaunted Courage, *Execute the Will of*  
*thy Master* : but LETUS made answer,  
 on the contrary, he was come to offer  
 him the Empire ; related what had hap-  
 pen'd, and then conducted him to the  
 Soldiers Quarters.

## *The MORAL REFLECTION.*

The GREAT Virtues, in great Courts, are  
 expos'd to great Danger, and are also liable  
 to

to great Fortune. *Distant from Court*, PERTINAX might have liv'd secure of his Life ; but at Court, he liv'd in hopes of reigning. To Men of large Talents, *Hope*, attended with *Danger*, is preferable to *Safety* without *Glory* : they esteem nothing a Merit, but the Conquest of Difficulties. Out of *Rome*, PERTINAX wou'd have pass'd his days, as an *honest Man* ; but dwelling there, he spent them, as a *Prince*.

### *The HISTORY.*

“ PERTINAX was the Son of a Freed-Slave, who was a poor Mercer in *Rome*. He kept a Grammar School, then became a Pleader of Causes ; after that, engaging himself in a Military Life, he arriv'd by Degrees, to the chief Command ; and lastly attain'd the Praefecture of *Rome* ; all which Preferments, he acquir'd by Dint of Merit only.

### *The MORAL REFLECTION.*

HEREDITARY Government undoubtedly contributes most to the *Publick Welfare* of a Kingdom ; because, as it neither leaves room for Emulation in Competitors, nor any Plea for Discord or Faction to ensue, so consequently it produces a perfect Harmony among the People, and secures them the full Enjoyment of their Pos-

Possessions, without Disturbance: but *E-letive* Government tends most to the *Private* Interest of a Nation; because then, every Subject may aspire at the Diadem.

### *The HISTORY.*

“ *PERTINAX* wou’d not suffer his  
 “ Soldiers to publish his Accession to the  
 “ Empire, till the Senate had first approv’d  
 “ it; whose Consent was readily granted,  
 “ they being well acquainted with his Pru-  
 “ dence, Goodness and Valour.

### *The MORAL REFLECTION.*

*PERTINAX*’s Resolution of first procuring the Consent of the Senate, e’er he ascended the Throne, gave the Soldiery at Court to understand, that they were not sufficient to create lawful Emperors, and that the Senate claim’d more justly that Authority. Thus all wise Princes act: they first encourage Equity, and then their own Interest.

### *The HISTORY.*

“ *THE* Senate conferring the Title of  
 “ *CÆSAR* on his Son, and that of *AUGUSTA*  
 “ on his Wife, *PERTINAX* accepted of the  
 “ latter, saying, she was a Woman de-  
 “ serving of that Honour; but refus’d the  
 “ *former*,

" former, saying, his Son ought first to  
" make himself worthy of that high Title.

### *The MORAL REFLECTION.*

AS the bestowing of Titles supposes a Superiority, the Senate readily laid hold of the favourable opportunity of augmenting their own Authority; by conferring them on the Emperor's Family. PERTINAX perceiving the View they had in it, suffer'd his Wife to enjoy the Title, because it was only a Name, without the Connection of any Power; but refus'd his Son's Acceptance of the Name of CÆSAR, because, that Character carried with it Colleague, and then Successor in the Empire: a Prerogative, which belong'd to him, and not to the Senate.

### *The HISTORY.*

" THE first Step PERTINAX took, prov'd  
" likewise the last; for he endeavouring  
" to reform the intolerable Licentiousness  
" of his Guards, accustom'd to commit all  
" manner of Impieties, under COMMODUS,  
" not only with Impunity, but with his  
" Encouragement, they wou'd not be re-  
" strain'd by the Laws of *Pertinax*, and  
" went in a tumultuous Body to the Pa-  
" lace.

*The.*

*The MORAL REFLECTION.*

THE Reformation of Abuses may be accomplish'd in a twofold manner: First, by Laws, which prohibit all Actions, opposite to the Will of the Prince: Secondly, by punishing the first Delinquent, that from the Example of a particular Person, the whole may be reclaim'd. This last method is the safest; because the Punishment of a single Person, is only felt by him, who undergoes it: he is indifferent to many; a Stranger to some, and very often hated by others; but a Reformation, by virtue of the Laws, affects the whole Party at once; whence it may be reasonably infer'd, that their united Resentment, feeling itself formidable, wou'd beget Sedition.

*The HISTORY.*

“ THE Emperor's Friends appriz'd him  
“ of the Tumult, and advis'd him to make  
“ his Escape; but instead of that, he went  
“ with Intrepidity to meet them, exposing  
“ to them the Infamy of that Violence,  
“ with such Force of Argument and Gra-  
“ vity, that they immediately submitted,  
“ and were astonish'd at his Reasoning;  
“ when another Band suddenly join'd the  
“ rest, arm'd with Lances, which they le-  
“ vell'd at his Person: PERTINAX per-  
“ ceiving

“ ceiving this, cover’d his Face, and suf-  
“ fer’d himself to be murder’d, without  
“ shewing the least marks of Fear.

### *The MORAL REFLECTION.*

AS the *strongest Man* is not able to *conquer all*, nor the *handsomest* to *please all*; so is it equally impossible for the *most eloquent* to *persuade all*. PERTINAX had the Art to confound the major part of the seditious Soldiers, but the few, that remain’d resolute, were sufficient to murder him. Those Virtues ought to be practis’d, which are annex’d to Life; because, that Virtue, which endangers Life, has this Defect, it renders it the *last*, and deprives the Author of exercising many others. He therefore is only laudable, who despises Death, when his Care for Life wou’d be inconsistent with his Honour.

### *The HISTORY.*

“ PERTINAX was 70 years of  
“ Age; reign’d about three Months, and  
“ died 195 years after the Birth of our  
“ LORD. He left a Son and Daughter, and  
“ was extremely lamented by all the Peo-  
“ ple, who were furiously exasperated a-  
“ gainst the Assassins, and went in search  
“ of them; but being retir’d to their Quar-  
“ ters, they fortify’d themselves in oppo-  
“ sition to the Populace. *The*

## The MORAL REFLECTION.

A Prince's Guards ought to be *superior* in Strength to the *People*, but *inferior to himself*; and as a Prince has no more personal Strength, than another Man, he ought to have recourse to Industry and Cunning, which consist in keeping the Guards always divided. Let there be *Division* among the *Captains*, independant one of another: let there be *Division* in the Diversity of the *Nation*: let there be *Division* in the *Rivalship* of their *Posts*. Thus, every Guard will be faithful, where the one is diffident of the other.



DIDIUS



## DIDIUS JULIANUS. XX.

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### *The HISTORY.*

“ **T**HE *Praetorians* perceiving  
“ the People durst not attack  
“ their Quarters, publish'd thro'  
“ *Rome*, that they wou'd con-  
“ fer the Empire on him, who  
“ shou'd bid most Money for it. On  
“ this Declaration, **SULPITIANUS**, the **Præ-**  
“ **feſt**, and **JULIANUS**, one of the princi-  
“ **pal** **Citizens**, who were the wealthiest  
“ **Persons** in *Rome*, offer'd vast Sums.  
“ **SULPITIANUS** was rejected, for being the  
“ **Son-in-Law** of **PERTINAX**, and **JULIANUS**  
“ was receiv'd into their Quarters, and de-  
“ clar'd Emperor.

### *The MORAL REFLECTION.*

THE Soldiers not being punish'd for  
the Murder of **PERTINAX**, ran into Extra-  
vagancies, yet more enormous, in exposing  
to

to publick Sale, the first Dignity of the World. A Crime which goes unpunish'd, commonly produces others of a more heinous Nature: how deplorable therefore is that Government, in which Offences are committed with Impunity !

### *The HISTORY.*

“F R O M thence the Soldiers conduct-  
“ed him, in Line of Battle, to the Se-  
“nate, where he was acknowledg'd Em-  
“peror, and his Son-in-Law, CORNELIUS  
“REPENTINUS, declar'd Praefect, deposing  
“SULPITIANUS from that Dignity. Not-  
“withstanding this, the Populace were so far  
“from applauding him, that they receiv'd  
“him with Reproaches, and the most op-  
“probrious Treatment.

### *The MORAL REFLECTION.*

THE Senate accepted of JULIANUS, be-  
ing compos'd of Persons enjoying large  
Possessions, whose chief Care was to avoid  
Commotions, for their's and their Families  
Preservation; but the Common-People ha-  
ving little to lose, wanted not Courage to  
shew their Dissatisfaction. Where Subjects  
are happy in an Affluence of Fortune, 'tis  
advantageous to the Prince: he may then  
command with the greater certainty of be-  
ing obey'd, lest their refusal shou'd incur a  
Confiscation.

*The*

## The HISTORY.

“ AS JULIANUS went one day to the  
“ *Circus*, to behold the publick Shews,  
“ the People cry’d out aloud ; PERSENIUS  
“ NERO ! come to our *Affistance*. PERSE-  
“ NIUS NERO, who was Vice-Consul of  
“ *Asia*, hearing of the great Esteem the  
“ Roman People profes’d for him, got him-  
“ self proclaim’d Emperor by his Legions,  
“ and was complimented as such, by the  
“ Kings of *Asia*. JULIANUS was insensible  
“ to these Reports, and thought of nothing  
“ but Feasts and Entertainments,

## The MORAL REFLECTION.

IT may sometimes be Policy to despise *private* Injuries ; but never those of the People, who, *unchaftis’d*, think themselves *fear’d* ; and when once they imagine themselves awful to him that governs, the *People* reign as *Prince*, and the *Prince* becomes one of the *People*.

## The HISTORY.

“ *SEPTIMIUS SEVERUS*, Cap-  
“ tain of the Legions in *Germany*, was  
“ likewise proclaim’d Emperor, and march’d  
“ towards *Rome* to be confirm’d by the  
“ Senate. JULIANUS being rous’d at this

Q

“ News,

“ News, wou’d have made defensive Pre-  
 “ parations ; but not having fully satisfy’d  
 “ his Promise to the *Pretorian Cohorts*,  
 “ they shew’d no marks of readiness to sup-  
 “ port his Pretensions.

### The MORAL REFLECTION.

*SEVERUS* perceiving, that *JULIANUS*, thro’ the Hatred of the *Romans*, had no *People* ; that thro’ the Rebellion of *PERSENIUS*, he had no *Army* ; and that thro’ the Disaffection of the Guards, he had no *Defence*, was assur’d of the Empire ; especially, as *PERSENIUS* being at that distance, wou’d chuse rather to be his *Subject*, than *Enemy*. The Misfortunes of *private Persons*, create *Compassion* : those of *Princes* *serve a Turn*.

### The HISTORY.

“ *SEPTIMIUS SEVERUS*, be-  
 “ ing arriv’d in *Italy*, was acknowledg’d,  
 “ where-ever he pass’d, as *Emperor*. On  
 “ this, *JULIANUS* dispatch’d Ambassadors  
 “ to signify to him, that he wou’d declare  
 “ him his *Colleague* ; but *SEVERUS* refus’d  
 “ the Offer, saying, he wou’d be *Emperor*  
 “ alone.

The

*The MORAL REFLECTION.*

HAD SEPTIMIUS SEVERUS accepted the Proposal of being Colleague, he wou'd have given the Empire to JULIANUS, since he was no longer able to sustain it, without his Protection; but SEVERUS repair'd to *Rome*, to create *himself* Emperor, not to secure *another* in the Title; neither did he design to *beflow* that, which he pretended to acquire by *Forte*. He who is not capable of reigning *alone*, deserves not *any Part* of a Kingdom.

*The HISTORY.*

SOME of SEPTIMIUS's Men went privately by Night into *Rome*, in order to influence the People to his Interest, who were the more easily gain'd, as they perceiv'd PERSENIUS NERO made no Preparations to come into *Italy*.

*The MORAL REFLECTION.*

THE great Reputation PERSENIUS had acquir'd in *Rome*, gave more Uneasiness to SEVERUS, than the Presence of JULIANUS, who was reduc'd to so desperate an Ebb, that Contempt alone was sufficient to overcome him; whereas, had PERSENIUS only been on the Road, SEVERUS wou'd have found a great deal of Difficulty to enter

*Rome.* In *Hereditary States*, remote Governments are the least to be fear'd: Their Distance from the Court, gives the Governors the Authority and Veneration of a Prince; but in *elective States*, the nearer those Dignities are to the Throne, the more liable their Possessors are to attempt ascending it.

### *The HISTORY.*

“ *JULIANUS* intreated the Senate  
 “ to dispatch the *vestal* Virgins, to set on  
 “ foot a Treaty of some Accommodation  
 “ with *SEPTIMIUS*; to whom the Senate  
 “ made Answer: *That he who had not*  
 “ *Courage to take up Arms, in Defence of*  
 “ *the Empire, deserv'd not the Name of*  
 “ *Emperor.*

### *The MORAL REFLECTION.*

A Kingdom is an Inheritance, so much coveted, that much fewer are those, who attain it by Force, than those, who wish the Power of doing the same; neither can this Wish be suppress'd in any one, but by the Reputation of another's superior Power. Hence arises the Necessity petty Princes have to be protected by great ones; it creates Respect in other Potentates. A Prince, who is not in a state of waging *War*, let him not hope to enjoy *Peace*.

*The*

*The HISTORY.*

“ THE Senators spread a Report, that  
“ JULIANUS had poison'd himself, and at  
“ the same time sent Assassins to murder  
“ him, who found him accompany'd with  
“ his Friends, bewailing his unhappy Fate.  
“ He was kill'd in the 57<sup>th</sup> Year of his Age,  
“ in the 7<sup>th</sup> Month of his Reign, and 195.  
“ Years after the Birth of JESUS CHRIST.

*The MORAL REFLECTION.*

MISFORTUNES are like Shadows, great or little, according to the Bigness of the Body. If *private Persons* lose their Substance, they remain miserable, yet still enjoy Life, but when a *Prince* loses a Kingdom, his Troubles are so weighty, that Death is unavoidably annex'd to them. Hence it is, that reigning produces so much Jealousy: Princes know, they no sooner cease to govern, than they cease to live.





## SEPTIMIUS SEVERUS.

### XXI.

#### The HISTORY.

"  *SEVERUS* being approach'd  
 " near *Rome*, with his Army,  
 " the Senate dispatch'd Ambassa-  
 " dors with the Banners of the  
 " Empire to congratulate him. On this,  
 " he sent orders to the *Prætorian* Bands,  
 " that they shou'd meet him unarm'd, as a  
 " Mark of Peace. They accordingly came,  
 " and *SEVERUS* surrounded them in the  
 " midst of his Army, giving them a severe  
 " Reprimand, both for the Murder of *PER-*  
 " *TINAX*, and so scandalously offering the  
 " Empire to sale. After that, he caus'd  
 " them to be stript & degraded of the Digni-  
 " ty of a Soldier; and then banish'd them  
 " 100 Miles from *Rome*. "

The

*The MORAL REFLECTION.*

All the Emperors were sensible, how necessary it was to curb the intolerable Insolence of the *Praetorian Bands*, so accustom'd to wash their Hands in the Blood of their Sovereigns; yet, as they form'd so powerful a Body, as thirty thousand *Romans*, none cou'd ever find the means to remedy it. The Masculine Resolution of SEVERUS, to punish them all at once, reminds Princes, that they may *do*, what they *will*, when they have Courage to attempt what they *may*.

*The HISTORY.*

“ *SEVERUS* enter'd *Rome* in a  
“ Military Order, with great Pomp and  
“ Magnificence; then excus'd himself, in  
“ very obliging Terms to the Senate, for  
“ having assum'd the Title of Emperor in  
“ *Germany*, alledging, that it proceeded from  
“ his Zeal to deliver them from *JULIANUS*'s  
“ infamous Manner of acquiring the Imperial  
“ Dignity. He also order'd, that the Funer-  
“ al of *PERTINAX* shou'd be immediately  
“ celebrated with all the Honours and Dis-  
“ tinctions, due to the Character of a *Ro-*  
“ *man* Emperor.

*The MORAL REFLECTION.*

AFTER a signal Act of *Power*, an  
Act of *Modesty* testify'd, that *SEVERUS* re-  
spected the Senate more out of *Complaisance*,

than *Fear*. He strove to convince every one, that he cou'd be both *mild* and *severe*, as necessity requir'd, that none might ever presume to abuse his *Mildness*, or doubt of his *Severity*. He shew'd the *Guilty* he cou'd *chastise*; and the *Innocent*, he cou'd *recompense*.

### The H I S T O R Y.

“ HE oblig'd the Senate to pay the same Veneration and Worship to *COMMODUS*, as was shown to the Gods; and renew'd the Memory of his Actions and Titles.

### The M O R A L R E F L E C T I O N.

THE first thing *SEVERUS* undertook on his Accession, was to procure a due Regard for the Imperial Dignity, so often under-valu'd, both by the Soldiers, Senate and *Roman* People. He punish'd the Insolence of the *Prætorians*, by degrading and banishing them; and mortify'd the Senate, by obliging them to the Worship of *COMMODUS*, whose death they had decreed; not that he was inclin'd to approve the unworthy Actions of that Emperor, but because he thought the Senate assum'd too great Authority in judging a Prince, who, tho' vicious in his *Morals*, shou'd always be rever'd for the sake of his *Character*.

The

*The HISTORY.*

“ HE marry’d his two Daughters to  
“ PROBUS and AETIUS, two of the most  
“ eminent among the *Romans*, whom he  
“ afterwards created Consuls.

*The MORAL REFLECTION.*

DAUGHTERS, who are in a State  
of Marriage, too often take up a Father,  
invested with Sovereign Power, that time,  
which might be employ’d in Affairs of Go-  
vernment: therefore, as soon as SEVERUS  
became *Monarch*, he resolv’d nothing but  
the *Monarchy* shou’d engross his Thoughts.  
He, whose Business it is to watch over pub-  
lick Affairs, ought first to regulate those  
of his own Family.

*The HISTORY.*

“ HE remain’d but thirty days in *Rome*,  
“ and in that time, gave such good Di-  
“ rections for the Preservation of Plenty,  
“ that during his Reign, there was always  
“ Provision anticipated for five Years; nei-  
“ ther was Money ever wanting to carry  
“ on any Enterprize whatever.

*The MORAL REFLECTION.*

A S SEVERUS was oblig’d to quit *Rome*,  
he shou’d have left a Garrison there, for  
the

the Security of his Residence ; but he chose to entrust it to the Inhabitants, having made himself as many Friends, as there were Men, by leaving them a Sufficiency of Bread." A People, accustom'd to live on little, are contented with little ; and delighting more to enjoy, than to raise Troubles, they leave to others the Tranquillity of *reigning*, where they find no Difficulty in *living*.

### The H I S T O R Y.

" WHILE SEPTIMIUS was on his march  
 " into *Asia* to oppose *PERSENIUS*, he no-  
 " minated *CLODIUS ALBINUS*, Governor  
 " of *England*, his Colleague ; for being  
 " the greatest *Roman* then living, he was  
 " afraid, lest he shou'd improve the Advan-  
 " tage of his Absence into a Revolt.

### The MORAL REFLECTION.

TO shew Clemency to factious-spirited Persons, after having broach'd their Sedition, is rather *Weakness*, than *Mercy* in a Prince : it discovers a Timidity of chastising them ; and every Fear speaks a want of Power : 'tis much more prudent therefore to shew them Mercy in the Infancy of their Errors : it may bring back their Affections ; since those, concern'd in their Troubles, will admire the Conduct of a Prince, who

removes the occasion of Punishment, by taking away that of offending.

### The HISTORY.

“ HE also sent several of his Captains to guard the Passes of *Europe* and *Lesser Asia*; and likewise to demand the Assistance of the Kings of *Armenia* and *Parthia*; as he did in like manner to divers of the *Eastern Tetrarchs*, his Friends.

### The MORAL REFLECTION.

*SEVERUS* did not want to reduce *PERSENIUS* by the help of any other Troops, than those of his own Armies, but wanted to procure *Allies*, to prevent *PERSENIUS* from engaging their *Friendship*: he oppress'd him rather by way of Negotiation, than by that of Arms, not to reinforce *himself*, but to weaken his *Competitor*. Besides, the *Parthians* espousing his Interest against *PERSENIUS*, produc'd this Effect: Had the *Parthians* prov'd Conquerors, *PERSENIUS* cou'd no longer have maintain'd the usurp'd Title of Emperor; had *PERSENIUS* got the better, a profess'd Enemy to the *Roman Empire*, wou'd have been defeated; so that, which way soever the *Victory* happen'd, *SEVERUS* only was sure of conquering.

The

## The H I S T O R Y.

“ *SEVERUS* having enter’d *Asia*  
 “ with a formidable Army, to attack *EMI-  
 “ LIANUS*, *PERSENIUS*’s General, he oblig’d  
 “ him to give Battle, and gain’d it.

## The M O R A L R E F L E C T I O N.

W H E N the first Enterprize in War proves successful, the Event may be suppos’d prosperous: it creates a Terror in the Enemy; and an Enemy, who fears, is half defeated. A Conqueror, who acquires Fame and Valour at his first setting out, carries *one Army* in his *Name*, and *another* in the Dependance on his *good Fortune*.

## The H I S T O R Y.

“ *PERSENIUS* waited to give *SE-  
 “ VERUS* Battle in *Sicily*, and in that very  
 “ Field, where *ALEXANDER* overthrew *DA-  
 “ RIUS*. There ensu’d the most terrible  
 “ and bloody Engagement ever was known.  
 “ At length, *PERSENIUS* was worsted; his  
 “ Head cut off by one of *SEVERUS*’s Sol-  
 “ diers, and carry’d on the Point of a Lance,  
 “ thro’ the Camp.

## The M O R A L R E F L E C T I O N.

T H I S Field, twice cover’d with so much human Blood, shews plainly how precious

a Jewel a Kingdom is: in all Ages, the loss, of so many millions of Souls, has not been, regretted, when it tended to the introducing, or maintaining one Person in the Character of Prince. Yet shou'd reigning be abolisht, what wou'd become of the World? all human Society wou'd cease: where none had a Right to be superior, each wou'd assume an Authority over the other; and where perpetual Dissensions are among Men, they wou'd live no longer as such.

### *The HISTORY.*

“ *SEVERUS* remaining victorious, put several of the Adversary’s Party to the Sword, who had surviv’d the Battle; order’d the City of *Antioch*, where *PERSENIUS* had made his Residence, to be destroy’d; and banish’d his Wife and Children from *Rome*, whom he afterwards caus’d to be put to death.

### *The MORAL REFLECTION.*

THO’ the *Person* of *PERSENIUS* was *dead*, yet his *Memory* still liv’d in the Minds of his Friends and Children; who, being well instructed in the Art of reigning, and, brought up big with the Hopes of Principality, were consequently liable to imitate his Actions: therefore *SEVERUS*, to remove that Apprehension, made away with all his Friends

Friends and Progeny, that PERSENIUS might be totally extirpated.

### The H I S T O R Y.

“ HE gave large Recompences to such as had been serviceable in the War, and repair’d the Losses; several Cities had stain’d by PERSENIUS’s Arms.

### The M O R A L R E F E L E C T I O N.

WHEN Commotions happen, the faithful Soldier’s Premium is a Punishment to Rebels: they are not only overcome by the Arms of their Prince, but likewise tor-tur’d with Envy at the better Fortune of their Companions. Thus, SEVERUS put an end to the War, by Dint of the Sword, and confirm’d his Revenge, by Dint of Money. This affords a valuable Lesson to all great Persons: to make use of a *Virtue*, instead of a *Passion*, for the chastisement of an Offence.

### The H I S T O R Y.

“ THE Parthians and Persians, who had favour’d PERSENIUS, prosecuted the War against SEVERUS; but he defeated them in several Engagements, and extended considerably, by his Victories, the Limits of the *Roman Empire*; neither did

“ did he quit the *East*, till he had regulated the Governments, and render'd those Provinces in Tranquillity.

### *The MORAL REFLECTION.*

TO return to *Rome* in Triumph over *PERSENIUS*, was certainly odious to the *Romans*; as it remind'd them of the bloody Slaughter of their Countrymen by a Stranger, *SEVERUS* being a Native of *Africa*: however, he resolv'd to go load'd with the rich Spoils of the *Barbarians*, in hopes to render his Presence grateful, and himself look'd on, not as the *Destroyer* of the Legions of *PERSENIUS*, but as an *Enlarger* of the Imperial Confines, being sensible how great an Influence a fine Title has over the Minds of Men.

### *The HISTORY.*

“ *SEVERUS*, at his Return to *Europe*,  
“ was refus'd Entrance into the City of  
“ *Byzantium*, on which, he order'd it to  
“ be destroy'd.

### *The MORAL REFLECTION.*

THOSE Crimes, which give a bad Example, ought to be punish'd in an exemplary manner; and when they are such, as favour of Presumption against a Prince, they can't be said to be punish'd *justly*, without being

being punish'd severely. *Private Offences* are commonly remedy'd by the Fears of what may *ensue*: *Publick ones* require a *present Chastisement*, and full of *Terror*.

### The H I S T O R Y.

“ HE persecuted the *Christians* with so much *Cruelty*, and put to death so great numbers of them, that this *Persecution* was one of the greatest, the *Christian Religion* ever underwent.

### The M O R A L R E F L E C T I O N.

THAT Religion was insupportable to *Pagan Princes*, which did not derive its Law from their Laws, and which, on the contrary, in Point of Faith, was directly opposite, without Fear of Punishment, not only to their Princes, but also to their Gods. That Government is only free from Troubles, where a *Prince* either receives his Religion from the *People*, or the *People* embrace that of the *Prince*.

### The H I S T O R Y.

“ BEING arriv'd at *Rome*, he conferred the Title of *CÆSAR* on his eldest Son *BASSIANUS ANTONINUS CARACAL*, then set forward to oppose *CLODIUS ALBINUS*, who had been proclaim'd

“ Em-

“ Emperor in *England*, by a private Cor-  
“ ruption of his Legions. Meeting him in  
“ *France*, near *Lyons*, they came to a  
“ bloody Battle ; where the Victory at first  
“ seem’d to favour *ALBINUS*, *SEVERUS* be-  
“ ing suppos’d to be kill’d by a Fall from  
“ his Horse ; but the Engagement being  
“ vigorously sustain’d by *LEON*, his Gene-  
“ ral, till the Emperor had recover’d Strength  
“ enough to appear again in the Combat,  
“ *ALBINUS* was at last utterly defeated,  
“ whose Head being cut off, *SEVERUS* caus’d  
“ it to be expos’d to View in one of the pub-  
“ lic Places of *Rome*, and his Body to be  
“ thrown into the *Rodanus*.

### *The MORAL REFLECTION.*

HAD *ALBINUS* overcome *SEVERUS*, with what Glory wou’d he not have appear’d in *Rome* ! But as he was subdu’d, how igno-  
miniously was his Head expos’d ! Extraor-  
dinary Attempts admit of no Medium in their Catastrophe : he, who aims to engross  
the whole Earth to himself, is excluded, if  
he fails, from the least part of what he with  
so much Presumption aspir’d after. The  
losing Party are always the Traitors ; and  
the Extremity of any thing, is attended with  
the most elevated Glory, or most total De-  
struction.

and author of a short and compendious history now: *The HISTORY*

“ THE Cabinet of ALBINUS being ex-  
“ amin'd, there were found several Letters  
“ from the Senators, and other noble Ro-  
“ mans, containing Promises of Assistance:  
“ As soon as SEVERUS arriv'd at Rome,  
“ he order'd them all to be put to death,  
“ confiscated their Estates, distributed them  
“ among his Friends and Favourites, and  
“ paid his Soldiers liberally.

### *The MORAL REFLECTION.*

HE, who punishes many, ought to reward an equal number, to counterballance the Disaffection of the Malecontents; and he, who is capable of Corruption, will rejoice at a Prince's Severity, since it lays him under the Necessity of being liberal. A *mild* Prince is secure of the Affection of his Subjects: a *rigid* one, who is belov'd but by part of them, must gain the other, by Force of Favour and Donations.

### *The HISTORY.*

“ HE made PLANCIUS, his Favourite and  
“ Countryman, *Profect* of the Praetorian  
“ Bands; also made choice of his Daughter  
“ PLAUTINA, for the Wife of his Son BAS-  
“ SIANUS CÆSAR, whom he declar'd his  
“ Col-

" Colleagues; and amus'd the People with  
" casting Money to be thrown among them,  
" with several Feasts; and particularly by  
" shewing great Affability to every body;

The MORAL REFLECTION.

" SEVERUS appear'd affable among  
the Romans; but repos'd his Confidence in  
an African. There was no want of Per-  
sons in Rome, capable of the Confidence,  
and Command of the Guards of an Emperor;  
but SEVERUS, in the midst of the Romans,  
chose to depend on a Stranger, who was  
envy'd, because he wanted a Favourite,  
destitute of Favourites.

The HISTORY.

" HEARING that the Parthians, af-  
ter his Departure, molested the Con-  
fines of the Roman Empire, he went,  
as he did, to attack them; and took Te-  
sifontes, the Residence of King ARRA-  
BANUS, by Force of Arms; where he  
made an Acquisition of immense Tre-  
sures; which he carry'd with him in Tri-  
umph to Rome.

The MORAL REFLECTION.

THE more a Prince advances in years,  
the more he ought to keep his Affairs in  
agitation: continual Novelties divert the

Subjects from comparing their Fortune with the Age of the Prince: they must then compare it with the Nature of the Events, which the Expectation of, makes a Prince discharge the Duties, both of Living and Reigning.

## The HISTORY.

“*PLANCIUS*, the Favourite, being return'd to *Rome*, began to harbour pleasing Ideas of attaining the Empire; and to effect his Designs, he endeavour'd to corrupt a Tribune of the Guards, that he shou'd murder *SEVERUS* and *BASSIANUS*; but the Captain impeded every thing to the Emperor.

## The MORAL REFLECTION.

THE Tribune was assur'd, that by discovering the Treachery of *PLANCIUS* to *SEVERUS*, he shou'd be gratify'd; but he was not as certain of being rewarded by *PLANCIUS*, who perhaps wou'd have found means to dispatch him, lest he shou'd reveal the Author of that Parricide: besides, the Reompence he could expect from *PLANCIUS*, carry'd with it a Probability of Danger, and a greater Certainty of *Infamy*. A liberal Prince procures the Knowledge of every thing: an interested *Confidant* can keep nothing long a Secret.

The

Adapted from the original, and abridged, from the HISTORICAL WORKS of Tacitus.

“ SEVERUS order’d the Tribune to go at Midnight to the Apartment of PLANCIUS, and after telling him he had executed his Commission, salute him as Emperor. PLANCIUS went forthwith, in hopes to see the dead Bodies ; and finding himself deceiv’d, fell on his Knees, and implor’d Pardon for his Crime ; but was stabb’d in that Action by BASSIANUS,

### *The MORAL REFLECTION.*

HOW truly unhappy ought the Confidence of great Men to be look’d on ! The poor Tribune was compell’d to promise the Assassination of the Emperor, lest he shou’d fall a Victim to PLANCIUS’s Doubts of divulging what he refus’d to undertake : He was equally bound in Duty to communicate the Treachery of PLANCIUS to the Emperor ; yet SEVERUS suspected the Truth of that Discovery so much, that had not PLANCIUS appear’d, he lay liable to suffer for Calumny. Innocence, Faith, Treachery, Secrecy and Intelligence, are different things in themselves ; but at Courts, they are all dangerous alike.

## The HISTORY.

" HE made the Tour of Italy, restoring  
 " full Vigour to the Laws, and erecting  
 " many spacious Edifices ; and receiving  
 " Advices of new Commotions in *England*,  
 " he immediately dispos'd his March thither ;  
 " reduc'd all things to their proper State ;  
 " and caus'd the Wall, which had been built  
 " with immense Charge by *ADRIAN*, being  
 " 30 Leagues in Length from one Sea to the  
 " other, to be entirely demolish'd.

## The MORAL REFLECTION.

VICTORIES and Conquests are Glories attainable by a Captain, as well as a Prince ; but the Administration of Justice, and exacting a due Observance of the Laws, are Virtues only belonging to a Sovereign. Hence it is, that *SEBASTIUS*, after having ended the War in *Asia*, and prov'd his Soldier-ship there, apply'd himself to the Management of the Government, to shew his Skill in Sovereignty. When the Armies had no further Need of his Conduct, he transmitted it to the Tribunals, by which he waged War against all such, as transgress'd the Laws, bearing all Enemies to the Principality.

THE M O R A L S.

The HISTORY and CRITIQUE

“ SEVERUS remaining still in Eng-  
“ land, was seiz'd in York Castle with the  
“ Gout, and being told, that his Sons BAS-  
“ SIANUS and GETA, conspir'd to hasten his  
“ Death by Poison, the Shock of their un-  
“ natural Design prov'd fatal to him. He  
“ was 70 Years of Age, reign'd 18 Years  
“ and ten Months; and dy'd 213 Years after  
“ the Birth of our Saviour, leaving no o-  
“ ther Heirs ~~and~~ Empire, than his two  
“ Sons.

The MORAL REFLECTION.

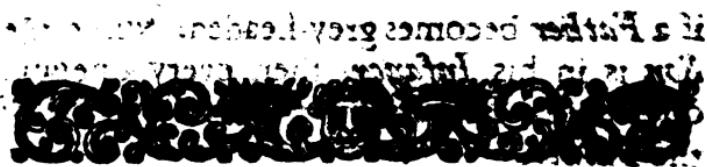
IN Pagan Countries, where a Kingdom  
is preferr'd to a good Conscience, the Peo-  
ple's Welfare consists in their Prince's mar-  
rying young; but the Prince's Safety, con-  
sists in delaying it; for the Sons Impatience  
will prefer the Desire of Reigning, to the  
Love of their Father; every one being na-  
turally more inclin'd to command, than to  
be under Subjection; and the People more  
interested in a blooming Prince, than in  
one, whose Nature is declining, tho' a  
common Inclination, to be less grateful for  
what's past, than delighted with what's to  
come. Thus, when a Son is arriv'd at Ma-  
turity, before his Father sees Old Age, every  
Body will espouse the Son's Party; whereas,

if a Father becomes grey-headed, while the Son is in his Infancy, then every one will

ЗАИМОЧИЛ ЗИМАІССА  
ШУУ. АЛДАРАС



THE MORAL REFORMATION  
HE who receives not alone ought to  
find a more pow to propagate his life than  
wod



## BASSIANUS ANTONINUS CARACALLA. XXII.

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### *The HISTORY.*

“  *B*ASSIANUS, call'd CARACALLA from certain Habits of that Name, which he gave to the *Roman* People, acceded to the Empire unwilling to share it with his Brother GETA. He us'd all his Endeavours, but ineffectual, to influence the Army to take the Oath of Allegiance to him only ; hence arose so much Jealousy and Strife between these two Royal Brothers, that when they resided at *Rome*, their Courts and Guards were separated, and they liv'd always in a perpetual Diffidence of each other.

### *The MORAL REFLECTION.*

HE, who reigns not alone, ought to study more how to prolong his Life, than how

how to reign ; the Danger of it being as great as his share of the Kingdom. A Companion in the Throne, is no other than a neighbourly Enemy ; and the nearer the Alliance is, the greater the Enmity. Two Heads on one Body, form a *Monster*. Two *Princes* in one Kingdom, composed of *Monarchs*, for *Confusion*. When two *Sovereigns* are at variance, the War breaks on the *Confines* of their Territories : When two *Colleagues* in Government have Animosities, the Dif-  
fision bursts in the *Mediæ* of the *Court* : The one may end with *Peace*, the other can only be decided by *Death*.

### The HISTORY.

“ THIS Rivalship of the two Brothers, caused great Disorder in the Empire ; their Opinions were always opposite in Matters of State ; and whatever the one establish'd for a *Maxim*, the other strove to overthrow. *Indulgence* to *Concubines* & *Slaves* on the one side, *severity* & *rigour* on the other. *Religious* *Fanaticism* & *Superstition* on the one side, *atheism* & *irreligion* on the other. *The MORAL REFLECTION.*

WHERE there are two *Monarchs*, if one of them is not depos'd, the *Monarchy* decays and ceases. Had the two *Brothers* maintain'd a *Unity* with each other, each would have been *Monarch*, without detriment to the *Monarchy* ; because they were two different Men, yet they, might com-

compose but one Prince. God is Monarch; yet the Monarchy of the Universe subsists by the several Persons, which are in God; because they all have but one Will; wherefore, were they capable of Contradiction, those divine Persons wou'd be so far from reigning, that their very Being wou'd cease.

### The HISTORY.

THE Senate propos'd a Division of the Empire, as a Remedy for these Disorders. BASSIANUS was deputed to remain in *Rome*, and to command the *West*. GETA to reside in some City of *Asia*, in order to rule the *East*.

### The MORAL REFLECTION.

THESE Measures destroy'd the *Roman* Empire with a View of its better Government, just as if a Physician should kill his Patient to effect his Cure. This Counsel was not urg'd by a wise Senate, but by Senators, and particularly those, who had more *Govrn*, than *Brains*. The Union of the Provinces, which compos'd the *Roman* Empire, had cost some Millions of Men, cut off in several Battles, immense Sums for the Support of its Armies; many Ages of Toil and Care; and at last, they suffer'd an insignificant Wizard to divide the whole World into two

parties.

parts, by Articles; which a Sheet of Paper  
wou'd have contain'd.

### The HISTORY.

“*BASSIANUS* observing his Brother *GETA* going into his Mother's Cabinet without a Guard, follow'd him with a Poniard, and stabb'd him even in her Arms. As soon as he had given the fatal Blow, he ran to his Guards, crying out, *GETA had attempted to murder him*; and praying them to conduct him to their Quarters for his Security; where he pretended to have kill'd his Brother in his own Defence. After this, he was acknowledg'd absolute Master of the Roman Empire, and at the same time distributed vast Sums of Money among the Guards.

### The MORAL REFLECTION.

THE Senate's Proposal of dividing the Empire, was the same thing, as to pronounce Sentence of Death against the weakest of these two Princes. *BASSIANUS* understood the Lesson thus: That he who desir'd to enjoy the *Roman Empire*, ought to enjoy it singly; and if *Nature* made him abhor the Sin of *Fratricide*, *Policy* embolden'd him, by suggesting, such a Character wou'd be soon effac'd by that of *Emperor*. When *Religion* had not power to restrain *Princes*, nothing

Nothing seem'd a Crime, that serv'd the Ends  
of Reigning.

*The HIST.O.R.Y.*

“ THE Senate seem'd to give Credit to  
“ every thing, and approved of the Death  
“ of GETA.

*The MORAL REFLECTION.*

A S. Justice, in criminal Cases, examines the Causes of Crimes, so Policy weighs only the Effects of them. BASSIANUS, by his Brother's Death, had deliver'd the whole Empire from a great many Troubles; therefore, whether it was committed, thro' Self-Preservation, or thro' Ambition to reign alone, was of small Signification to the Senate, since they found it so much conducive to the publick Welfare. If Actions, advantageous to a State, have not the Glory to be without Fault, they commonly have the good Fortune to be without Punishment.

*The HIST.O.R.Y.*

“ HE order'd all the Friends and Favourites of GETA to be publickly executed, under the false Pretext of their being concerned in his Brother's Conspiracy, and suspended all the Governours of Provinces, who had been created by him.

## The MORAL REFLECTION.

TO support the Imposture of a guilty Prince, how many innocent Victims were oblig'd to fall! what numberless Crimes did BASSIANUS commit, to cover one only! Finding it a difficult Matter to conceal the Bratricide, he chose to bury the Cause of it under a Pile of dead Bodies; and to smother, by the People's Ashes, the People's *Revenge*. 'Tis a great Misfortune to be subject to a cruel *Tyrant*; but a far greater still, to live under one, who wou'd be thought a Prince: Under open *Cruelty*, *Life* only is expos'd to Danger; but when cloak'd under a specious shew of *Justice*, *Honour* likewise is deeply involv'd.

## The H I S T O R Y.

" *BASSIANUS* discoursing one day  
 " With *JULIA* his Mother-in-Law, who was  
 " extraordinary beautiful, and own Mother  
 " to the unfortunate *GETA*, the Veil, which  
 " cover'd her *Breasts*, fell back, and discove-  
 " ring the Fineness of her Neck and Chest;  
 " *I could wish*, said he, *it were lawful for*  
 " *me to enjoy what I behold*. On this, *JU-*  
 " *LIA* making answer; *That it was law-*  
 " *ful for a Prince to gratify what his In-*  
 " *clinations prompted him to*; *BASSIANUS*  
 " took

" took her in Marriage, and testify'd a great  
" Love for her; during his Life."

### The MORAL REFLECTION.

JULIA was not tax'd with being privy to the Conspiracy, because BASSIANUS was captivated with her Charms: his Cruelty was converted into Tenderness, because he beheld her with the Obsequiousness of a Lover: BASSIANUS invented Crimes, where there were none, and overlook'd those, he had no mind to discover. JULIA made herself Criminal, not to be condemned: She committed an infamous Action with her Son-in-Law, not to suffer the same Fate with her own Son. To what an unhappy State does a Tyrant therefore reduce his poor Inhonest Subjects! They must offend, not to be punished: they must do things worthy of Death, for the Security of their own Lives.

### The HISTORY.

" BASSIANUS went into Germany,  
" and pass'd some time in the Cities on the  
" Banks of the Danube, where he imitated  
" the German Customs, both as to their  
" Dress, Eating and Hunting; and when  
" he set forward for Greece, he made choice  
" of a Regiment of that Nation to accom-  
" pany him. The

## The MORAL REFLECTION.

IT belong'd to the *Germans* to learn the Customs of the *Romans*, not a *Roman* Court to follow those of the *Germans*. *Imitation* is a kind of *Adulation*, and all *Adulation* is a *Servitude*, which ill becomes the *Grandeur* of an over-ruling Nation; much less the Person of a Prince, who, if he flatters, fears; or shou'd he actually fear, he ought not to flatter, lest he shou'd be thought *fearful*.

## The HISTORY.

“ FINDING the Name of **ALEXANDER** in great Veneration among the *Grecians*, he quitted his *German* Dress, and “ wore that of the *Macedonians*; gave his “ Captains the same Names with those of “ **ALEXANDER**; caus'd a Statue to be erected with two Faces, the one representing “ **ALEXANDER**’s, the other his own; and “ being told, that **ALEXANDER** inclin'd his “ Head somewhat towards his Shoulder, he “ even affected the same Deportment.

## The MORAL REFLECTION.

PROBABLY *BASSIANUS* was convinc'd of his Error, in imitating the *Germans*, and therefore chose to correct it, in following the *Macedonians*; that by conforming himself

himself to the Customs of each Province he went into, he might make that pass for *Wit*, which was reputed *Fear*. His Imitation of ALEXANDER in carrying his Neck awry, wanted not also its private Ends: as if he design'd to remind the *Macedonians*, that their ALEXANDER was not perfect in every thing; and that to form another ALEXANDER, BASIANSUS wanted nothing but his Defect.

### The HISTORY.

“ HE pass'd from *Greece* into *Asia*,  
“ where he went to see the Ruins of Old  
“ *Troy*; and being shew'd the Tomb of  
“ *Achilles*, who was prais'd for one of  
“ the greatest Heroes of his Age, he like-  
“ wise exprest a Desire of being call'd  
“ *Achilles*. ”

### The MORAL REFLECTION.

IT is not laudable for a Prince to appear vain-glorious; but it often proves of singular advantage to him; because it keeps the People in the Exercise of their Subjection: for by obliging them to praise even his Follies, they are constrain'd to a perpetual Dissimulation, which is all that can be conceiv'd of Bondage.

## The H I S T O R Y.

“ F R O M *Asia*, he embark'd for *Egypt*, where remaining several Days in  
 “ *Alexandria*, and being derided by those  
 “ Citizens for his many Follies, he waited  
 “ till they were assembled in the Place, to  
 “ see a publick Shew; and then caus'd his  
 “ Soldiers to fall on them on every side, who  
 “ cut all that poor People to pieces.

## The M O R A L R E F L E C T I O N.

H O W zealous was *BASSIANUS* to exert his Authority in his Follies! Not to encourage them, was thought a Crime, equal to that of High-Treason; insomuch, that he destroy'd a whole City, as if it had form'd some devilish Conspiracy. The Citizens of *Alexandria*, had beheld the Extravagancies of the Emperor: *BASSIANUS* resolv'd to uphold the Emperor in the Practice of them.

## The H I S T O R Y.

“ F R O M *Egypt*, he march'd with  
 “ his Army into *Syria*, where he gave Assur-  
 “ ances to the Ambassadors of *ARTABA-*  
 “ *NUS*, King of *Parthia*, of maintaining  
 “ Friendship with their Master: he more-  
 “ over desir'd his Daughter in Marriage;  
 “ and after having amus'd them by the Faith

“ of these Promises, he enter’d their Country in an hostile Manner, and did great Damage.

### The MORAL REFLECTION.

*FRAUD* in War, is an *Act of Hostility*; *Fraud* in Peace, is betraying a *Friend*, and the *Victory* obtain’d by such *Treachery*, may be call’d so, but in effect it’s a *Crime*, which engages Providence to punish it, to keep the Government of the World in Reputation. *Deceit* in a *Prince*, is a *Mark* of his *Want of Power*, and of his *Meanness*: He rejects all the *Glory* of *conquering*, only for a *Certainty* of *gaining*. If to subdue the *Arm’d* is *Valour*, a *Prince* puts himself on the *Level* with the *Affassin*: His *Fortune* indeed is different; but his *Honour*’s the same to die on the *Throne*, as on the *Gibbet*.

### The HISTORY.

“ WHEN BASSIANUS perceiv’d the *Parthians* enter’d into vigorous Measures, “ he retreated to *Mesopotamia*, indulging “ himself in all the Pleasures, that Country “ cou’d afford. At the same time, he re- “ ceiv’d Advice from *MATERNUS* Gover- “ nour of *Rome*, that his Astrologers fore- “ warn’d him to beware of *MACRINUS*, his “ Prefect, by whom, he was in danger of “ being murder’d.

## The MORAL REFLECTION.

IF the Predictions of Astrologers be inevitable, their Advice affords no Remedy: If the Fate they allot, may be averted, 'twill be doubtful whether they foretold the Truth; and every rash Person might pretend to the same Skill. Hence it's evident, that if *Astrology* may be *rely'd on*, 'tis *superfluous*; and if 'tis not *superfluous*, it can't be *rely'd on*; besides, 'tis always attended with ancient Ignorance, and present Regret, and converts our *Curiosity* into *Affliction*; for who can propose *Joy*, when *Death* is denounced? The Satisfaction Princes have, in knowing the Nature of their Deaths, is no more than what *Convicts* experience, when their Sentence is pass'd, declaring how they shall undergo the last Penalty of Justice. He, who is too happy, falls into this Folly: he pays *him*, who *anticipates* his *Misfortunes*.

## The HISTORY.

“ *BASSIANUS* receiving the Letter of *MATERNUS*, just as he was going into his Coach to take the Air, gave it to *MACRINUS*, ordering him to let him know the Contents at his Return. The Prefect foreseeing the Danger he was exposed to, induc'd a Colonel of the Guards,

“ call'd MARTIAL, to revenge the Death  
“ of his Brother, kill'd by the order of BAS-  
“ SIANUS.

*The MORAL REFLECTION.*

HAD not BASSIANUS consulted the Astrologers, probably MACRINUS wou'd not have conspir'd his Murder. Such an Act of Vanity wou'd prove of no Moment to a private Person; but was of so much Consequence to BASSIANUS, that it cost him his Life. A Prince ought to be watchful over the minutest of his Actions, since little Defects, in Persons of Distinction, become great ones. That little Marble Stone, which wou'd not have offended the Foot of a Dwarf, happening to light on that of NABUCUS's great brazen Statue, burst it all in pieces.

*The HISTORY.*

“ WHILE BASSIANUS was pursuing  
“ the Pleasures of the Chase, a natural  
“ Call oblig'd him to quit his Attendance,  
“ accompany'd only with a Page. MAR-  
“ TIAL immediately making use of that Ad-  
“ vantage to effect his Design, assaulted  
“ him with a Poniard, and kill'd him. He  
“ died in the 6th Year of his Reign; in the  
“ 43d of his Age; and 219 Years after the

“ Birth of JESUS CHRIST, leaving an only  
“ Son, call'd HELIOGABALUS.

### The MORAL REFLECTION.

HAD BASSIANUS, instead of obliging the *Astrologers* to consult the *Heavens* for future Events, oblig'd his *Ministers* to examine the present State of Things at *Court*, he wou'd have more usefully discover'd, that Persons who have cause to be dissatisfy'd with their Prince, ought never to be suffer'd in his Guards.



OPILIUS



## OPILIUS MACRINUS. XXIII.

### *The HISTORY.*

“  N the Death of BASSIANUS,  
“ the Army made choice of  
“ AUDENTIUS, one of the chief  
“ Commanders of the Camp,  
“ to succeed him in the Em-  
“ pire; but he refusing the offer, saying  
“ his old Age render'd him incapable of  
“ sustaining so weighty a Trust, OPILIUS  
“ MACRINUS was elected, not being sus-  
“ pected as the Author of the late Em-  
“ peror's Assassination, whose Ashes he had  
“ sent to *Rome* in a golden Urn, and ap-  
“ pear'd inconsolable at his Death.

### *The MORAL REFLECTION.*

WHEN BASSIANUS was dead, there  
was none, who aspir'd after the Empire:  
HELIOGABALUS was too young to demand  
it as his Right; AUDENTIUS was too old to

undertake it ; MACRINUS wou'd have caus'd too much Suspicion to have pretended to it ; and others, inferior to them in Dignity, durst not entertain Hopes of it. By what means then was MACRINUS elected ? He appear'd greatly afflicted at the death of BASSIANUS ; shew'd a fervent Zeal to honour his Ashes ; by this Artifice, remov'd all Suspicion of being the Author of his Murder ; and obtain'd the Empire, without endeavouring for it. This is the Policy of Courts : you must shew an Indifference to what you most desire ; not hurry with Precipitation at what you aim ; but gradually approach it, if you hope a favourable Issue.

### *The HISTORY.*

“ MACRINUS made his Son DIAMENUS, his Colleague in the Empire ;  
 “ and were both confirm'd by the Senate ;  
 “ the Father having given, in his Letters  
 “ to *Rome*, the strongest Imprecations of  
 “ not having been, any way concern'd in  
 “ the death of his Predecessor.

### *The MORAL REFLECTION.*

THE Oath, not demanded, and in Excuse of an Action, unsuspected by the *Roman* People, contain'd a great Mystery : MACRINUS design'd, that MATERNUS and the Astrologers shou'd know, that he had per-

perus'd their Letter to BASSIANUS ; and that by dreading his Displeasure, they might study the means to oblige him, by contributing to the Reputation and Tranquillity of his Government : The Custom therefore of great Men, is to disguise one Affair, to be understood in another.

### *The HISTORY.*

“ *ARTABANUS* having rais'd a  
“ numerous Army in revenge of the Treaty  
“ of Peace, violated by *BASSIANUS*, *MA-*  
“ *CRINUS* dispos'd his Forces to attack him.  
“ A long and terrible Battle ensu'd, with-  
“ out knowing who had the Victory ; but  
“ Peace immediately succeeded ; for the  
“ death of *BASSIANUS* being notify'd to  
“ *ARTABANUS*, by the Ambassadors of *MA-*  
“ *CRINUS*, all Motive of Revenge ceas'd  
“ in him, at the Reception of that News.

### *The MORAL REFLECTION.*

*ARTABANUS* was brought to a Reconciliation, because he found too much Difficulty attended his Revenge. Had *MACRINUS* prov'd Conqueror, he wou'd have vindicated the Fraud of *BASSIANUS* ; and had *ARTABANUS* been victorious, he wou'd have persecuted *MACRINUS* for the Crime of *BASSIANUS*. The only Reason adher'd to, in the *Pagan* Wars, was the Success of their Arms.

*The*

## The HISTORY.

“ P E A C E being concluded, MACRINUS amus’d himself in *Phœnicia*, and the  
 “ Soldiers being idle, frequented the Temple of the *Sun*, where HELIOGABALUS  
 “ dwelt with his Grand-Mother MESA ;  
 “ who having gain’d them by large Dona-  
 “ tives, they declar’d him Emperor in their  
 “ Quarters.

## The MORAL REFLECTION.

MESA, a Princess brought up in, all the Cunning of Courts, well knew the Danger to which her Grandson was expos’d, being of Imperial Blood, and under a strange Emperor : She likewise foresaw the Peril that wou’d attend his Riches, in time of War ; and therefore to preserve *them* from an usurping Power, she built a Temple, dedicated to the *Sun*, which she daily furnish’d with precious and sacred Ornaments ; and to secure her *Grandson*, she call’d him HELIOGABALUS, which signifies, Priest of the *Sun*. Thus, having made her *Riches*, and her *Grandson* the Properties of the *Gods*, it gave room to believe, that being employ’d in the Contemplation of *Celestial* Affairs, he wou’d not think on *Temporal* ones ; and persuaded her, that neither MACRINUS, nor any other Sovereign, wou’d molest

moleft her, her *Grandson*, or their *Riches*, lest he shou'd incur a publick Scandal, and draw down the Wrath of the Ecclesiasticks upon him.

### *The HISTORY.*

“ *MACRINUS* sent *JULIAN* to oppose *HELIOGABALUS*; but his Soldiers carrying on a private Intelligence with those of *HELIOGABALUS*, they cut off *JULIAN*’s Head, and took the Oath of Allegiance to the new proclaim’d Emperor.

### *The MORAL REFLECTION.*

THE Soldiers of *HELIOGABALUS*, seduc’d those of *MARCINUS*, by two Stratagems: they expos’d to their View the young Emperor, who was the most lovely Youth, the World ever produc’d; and then shew’d them the Money, *MESA* distributed with so much Liberality. The Beauty of *HELIOGABALUS*, made them impatient to see him invested with the Imperial Dignity; and the Hope of sharing the Donatives, render’d them equally impatient to gratify, by that sovereign Remedy, their private Passions: *Vanity* and *Concupiscence* subvert most part of the World.

*The*

## The HISTORY.

" *MACRINUS* went in Person a-  
 " gainst the Rebels, and coming to Battle  
 " on the Confines of *Syria* and *Phœnicia*,  
 " was vanquish'd. On this Defeat, he set  
 " forward in Disguise towards *Rome*; but  
 " falling dangerously ill, on his Arrival at  
 " *Calcedonia*, a City of *Bethany*, and be-  
 " ing overtaken there by the Soldiers of  
 " *HELIOGABALUS*, they kill'd both him and  
 " his Son *DIADUMENUS*. He reign'd one  
 " Year and two Months; and died 220  
 " Years after the Birth of our blessed *Re-*  
 " *deemer*.

## The MORAL REFLECTION.

FOREIGN Wars are infinitely less  
 prejudicial, than *Civil Broils*: Had *MA-*  
*CRINUS* been overcome by the *Parthians*,  
 he either wou'd not have been *pursu'd*, or  
 not *kill'd*; but being overtaken by his Re-  
 bels, he and his Son fell their Victims;  
 their Lives not being compatible with that  
 of *HELIOGABALUS*. The Reason of it is  
 evident: a *Foreign Power* attacks only the  
*Kingdom*; a *Civil War* levels at the Per-  
 son of a *King*. A Country, which is *se-*  
*parable*, may lose *one part*, and keep *ano-*  
*ther*; but the Person of a Prince, which is  
*inseparable*, can't lose, without losing *all*.

HELI-

## HELIOGABALUS. XXIV.

## The HISTORY.

**H**ELIOGABALUS, on his Arrival at *Rome*, was receiv'd with great Demonstrations of Joy, as well for his exceeding Beauty, as for his being of the Family of the ANTONINI; which was a very grateful Name to the *Romans*, in the worthy Remembrance of ANTONINUS PIUS, of MARCUS AURELIUS, and of SEPTIMIUS SEVERUS, who were all of that Family, and all reign'd with great Virtue and Praise.

## The MORAL REFLECTION.

THE Advantage, which accrues to a Prince, descended of a high Extraction, is this: He *inherits* those Honours, which his Ancestors were oblig'd to *acquire* with Toil and Difficulty: he *begins*, where they *ended*. All first *Founders*, of Nothing made *Virtue*, and of *Virtue* made *Glory*: their *Successors* begin

begin with *Glory*, and their *first Step* is the other's *last*. The *Persons* of Ancestors, ought to be *prais'd*; and the *good Fortune* of their *Posterity*, ought to be *respected*.

### The H I S T O R Y.

“ HE no sooner arriv'd at *Rome*; than  
 “ he consecrated a most magnificent Tem-  
 “ ple in honour of the *Sun*; and gave  
 “ full Power to the *Christians*, to exercise  
 “ their Religion, as well in that, as in the  
 “ Temple common for all Religions.

### The MORAL REFLECTION.

A Favour, which can't be accepted of, is a sort of Injury that obliges Thanks. To offer the *Christians* the Liberty of their Worship in an Idolatrous Temple, seem'd *Courtesy*, but in reality was a *Persecution*; for had the Religion of *CHRIST* united itself with the others, it wou'd have been dismember'd. He who confounds all Religions together, means no other than to oppress them; and if *HELIOGABALUS* had not so much *Policy*, it was certainly *Indifference*; and *Indifference* in Religion, is a secret *Atheism*.

*The*

## The HISTORY.

“THE first time HELIOCABALUS made his Appearance in the Senate, he carry’d his Mother with him, insisting that she shou’d take her Rank, and give her Vote, as one of the Senators ; and moreover was for instituting a Magistracy of Women, modelled after the Form of the *Roman Senate*, in order to treat of all the Feminine Affairs of *Rome*.

## The MORAL REFLECTION.

THIS strange Contrivance of introducing SEMIMIRA among the Senators, was not with a view of honouring his Mother, but with that of ridiculing the Senate, and impairing its Authority, by offending its *Deterum* : the Magistracy of Women, was instituted, not to exalt their Sex, but to humble the Fathers of the Country, and to reduce them to the point of being ashamed to enter the Tribunals, that he might thus remain the despotic Master of the World.

## The HISTORY.

“HE us’d to assemble a great number of Women for his, and the whole Court’s Amusement ; and sometimes, when they were

“ were all met together, wou’d join them,  
 “ habited as they were, making them Dis-  
 “ courses of study’d Immodesty ; in which  
 “ he call’d them his Companions of War,  
 “ and gave them other honourable Titles;  
 “ as tho’ he had been in Conference with  
 “ Ministers of State, Gouvernours of Pro-  
 “ vinces, or Generals of the Army.

### *The MORAL REFLECTION.*

HAD these Extravagancies proceeded only from a lascivious Disposition, what necessity was there to expose, propagate, or establish them as Precepts? They must therefore have cloak’d some other more profound Mystery, which probably might be to destroy the Principles of all other Laws, that he might be the universal Legislator. Thus, his crafty Sensuality serv’d only as a Tool to his Ambition, which strove to convert *Vice* into *Custom*; and *Brutality* into *Religion*. He remov’d the Scandal of his Lewdness, by committing it in Publick, that by degrees Wickedness might become fashionable. He resolv’d to indulge himself, while *living*, and make himself remarkable when *dead*.

### *The HISTORY.*

“ *HELIOGABALUS* never sat or  
 “ lay down, but among Flowers, and on  
 “ Bed-

“ Bed-Clothes exquisitely perfum'd. He  
“ wore nothing but Gold Brocade, fring'd  
“ with Pearls and Diamonds, his very Shoes  
“ being embroider'd with the same; nor  
“ ever put on a Suit of Clothes, or a Ring,  
“ he had once taken off. The Hangings of  
“ his Palace were of Gold Tissue; and  
“ every Apartment adorn'd with Furniture  
“ of an immense Value. The Cabinet in  
“ which he slep't in *Summer*, was of Silver;  
“ and that of *Winter*, hung with the Skins  
“ of Leopards. The Quilts and Coverlids of  
“ his Bed, were of those Feathers which  
“ grow under the Wings of Partridges. As  
“ he pass'd thro' the Streets, he caus'd Gold  
“ and Silver Filings to be thrown among  
“ the People. All the Utensils of his Pan-  
“ try and lower Rooms, were made of the  
“ purest Gold; and instead of Candles,  
“ large Lamps, supply'd with *Balm-Arabick*,  
“ illuminated all his Palace. Whenever he  
“ travell'd, he carry'd with him six hundred  
“ Coaches, and as many Litters of the  
“ handsomest and youngest of both Sexes,  
“ whom he never made use of, but once.  
“ The Expence that attended the least of his  
“ Meals, was 30 Pounds of Gold, which  
“ amount to two thousand five hundred  
“ *Roman* Crowns; and extraordinary En-  
“ tertainments, which frequently happen'd,  
“ cost sixty thousand. When he was near  
“ the Sea, he wou'd eat nothing but Wild-  
“ Fowl;

" Fowl ; and when at a Distance, would  
 " eat nothing but Fish brought alive from  
 " it. He order'd to be dress'd for his Cour-  
 tiers, Oxen and other great Animals,  
 " stuff'd with the Livers of Peacocks ; the  
 " Brains of Sparrows ; the Eggs of Partridges,  
 " the Heads of Parrots and Pheasants ; and  
 " the rest of the Bodies to be given as  
 " Food to the Panthers, Lions, and other  
 " wild Beasts, contain'd in his *Menagerie*.  
 " If he happen'd to be in any Sea-Port Town,  
 " when foreign Goods were landing, he  
 " caus'd them to be open'd, and then thrown  
 " into the Sea, paying the Value of them  
 " to the Proprietors. On all this, a certain  
 " Person presuming to tell him, the Em-  
 " pire's Treasure wou'd soon be exhausted  
 " by these Extravagances, he made answer :  
 " *That to be his own Heir, while living,*  
 " *was the most pleasant thing in the World.*

#### The MORAL REFLECTION.

**HELIOGABALUS** having pro-  
 pos'd to singularize himself among Men,  
 study'd to form a Method of living, of  
 which *preceding* Ages afforded no Prece-  
 dent, which none of the *present* shou'd ini-  
 tiate, nor any of the *succeeding* ones surpass.  
 Many Emperors of glorious Memory had  
 excell'd him in *Justice*, Sanctity, Knowl-  
 edge and Valour : Many, who liv'd at that  
 time, were capable of the greatest Virtues,  
 and

and innumerable others, possess'd with much more shining Qualities; but in these strange Inventions; only practicable by a *Roman* Emperor, HELIOGABALUS alone cou'd claim the Glory of being the first Institutor. Such Follies indeed had never enter'd the Heads of his *Predecessors*; and shou'd any of his *Successors* have happen'd to be of the same Disposition, they must have acknowledg'd him as their Founder. His *Will* therefore cost him so dear, that his *Dishonour* was immortaliz'd by it.

### The HISTORY.

HE espous'd a *Roman* Matron, endow'd with every female Perfection, and conferr'd on her the Title of AUGUSTA; but soon growing satiated, he forc'd a Vestal Priestess to supply her place; grew also weary of her, and took another of them.

### The MORAL REFLECTION.

HE did not put away AUGUSTA, in hope to find a Woman more perfect; but because he wanted a Wife, which no other Emperor cou'd boast of. He therefore layish'd a Virgin, consecrated to divine Worship, esteeming it a Glory to rival the Gods; and was so much transported with this Idea, that he repeated his Violence. To marry a Wife, who might be marry'd, seem'd too much in the Common-  
Road;

*Road*; but to espouse those, who had *sworn* never to be espous'd, seem'd an Action becoming a *Prince*. He thought it too great an *Obligation* to enter into Marriage-Bonds by *Courtship* and *Contract*; but a *Victory* to be engag'd in them by *Force* and *Sacrilege*.

### The HISTORY.

“ BY his Irregularity, he overturn'd the  
 “ Order of things: He converted the  
 “ *Night* into *Day*, and the *Day* into  
 “ *Night*, rising in the *Evening*, and going  
 “ to bed in the *Morning*. How great  
 “ therefore must the Confusion of the City  
 “ be, which was oblig'd to regulate it self  
 “ by his capricious Extravagancies.

### The MORAL REFLECTION.

TO divide the Hours, as is customary, HELIOGABALUS thought was entering into Society with the People, and shewing a Complaisance to his Domesticks Repose, which he judg'd a kind of Servitude: He therefore resolv'd, they should all *sleep*, when he was *sleepy*; and all be *awake*, when he was dispos'd to *sleep no more*; that thus, even *sleeping*, he might *reign*.

The

*The HISTORY.*

“ON Festival Days, after the Sacrifices  
“were ended ; he distributed among the  
“People, all the gold and silver Vessels, be-  
“longing to the Altars, besides a great  
“Quantity of Money, which he threw away  
“in the Streets.

*The MORAL REFLECTION.*

EVERY Action of HELIOGABALUS, plainly discovers some pernicious View : the *People* repair'd to the Temple to worship the *Gods*, and he scatter'd Gold and Silver in it, to divert their Thoughts from considering any thing but *himself* ; knowing very well, that the *Populace*, greedy of Money, more readily stoop to take it up, than to kneel before Altars. Thus, he robb'd the Sacred Temples of their Worship, to make an *Idol* of his own *Ambition*.

*The HISTORY.*

“THE Ministers he made choice of  
“were Men of base Principles ; and those  
“he sent in Banishment, remarkable for  
“their Merit. His Favourite ZOTICUS, made  
“a Traffick of Places and Governments, dis-  
“posing of them to the vilest of Men. The  
“Enemies of the *Roman* Empire, being ac-

“ quainted with these Disorders, enter’d its Territories in an hostile manner ; which so much enrag’d the Populace and Legions of *Rome*, that they began to form Conspiracies against him.

### The MORAL REFLECTION

EVERY honest Man, who is employ’d at Court, acknowledges two Laws : That of God and their Sovereign ; but the wicked are guided only by that, which regards their Prince. HELIOGABALUS, who wou’d have no God, but himself, ador’d in *Rome*, suffer’d no Followers of any other Law, than his own. One of the fundamental Maxims of all Tyrants, is this : to procure Ministers, who, at their Command, will be as ready to commit a *Sacrilege* as a *Sacrifice*, and believe a brutal Obedience the Justice of their Actions. Tyrants insist, that a Subject is not to do what he *ought*, but what they *enjoin* ; being presumptuous enough to imagine, that this is extending their Jurisdiction, as far as *Omnipotence*.

### The H I S T O R Y

“ TO suppress the present Commotions, “ SEMIMIRA and MESA, the Mother and “ Grand-Mother of HELIOGABALUS, in-“ duc’d him to elect his Cousin ALEXAN-“ DER SEVERUS, as CÆSAR, who was a  
very

“ very prudent Youth; irreprehensible in  
“ his Morals, and much belov'd, both by  
“ the Army and *Roman* People.

### *The MORAL REFLECTION.*

WHILE the Empire felt no sensible Prejudice, the Army and *Roman* People, did not only countenance HELIOGABALUS, but likewise profited by his Vices, as they follow'd their own with Impunity; but when they perceiv'd the Empire oppress'd with a *Barbarian* Army, and the Government in so much Confusion, they began to reflect, that 'twas better to destroy *one*, than that all shou'd perish; and this wou'd have immediately ensu'd, had not ALEXANDER SEVERUS been preferr'd. Their Hopes therefore of his prudent Conduct in the Defence of the Empire, with the Continuation of their unbounded Liberties under HELIOGABALUS, suspended a while their Discontent.

### *The HISTORY.*

“ THE *Prætorian* Bands perceiving  
“ that HELIOGABALUS repented having  
“ made SEVERUS his Colleague, and laid  
“ wait for his Life, resolv'd to kill him in a  
“ Garden, where he was walking; but  
“ they were prevail'd on by ANTIOPHIANUS  
“ their Prefect, to desist, HELIOGABALUS  
“ promising to reform the Magistracy, and

“ to grant some Companies of Guards, for  
“ the Safety of ALEXANDER SEVERUS.

*The MORAL REFLECTION.*

A Prince, who capitulates with his Soldiers, *derogates* from his Authority; and he seldom *derogates*, without entirely *falling*. Had HELIOGABALUS intended to refer himself to the Soldiers, he shou'd have gone directly to the Army, by whose Power he might have preserv'd his Prerogative.

*The HISTORY.*

“ THE late Tumult was no sooner ap-  
“ peas'd, than HELIOGABALUS return'd to  
“ his former infamous Practices. The Pra-  
“ torians, no longer able to endure them,  
“ conspir'd against him; went arm'd to the  
“ Palace; kill'd his Domesticks; and find-  
“ ing him conceal'd in a Ward-robe, pull'd  
“ him out, and threw him into a Common-  
“ shire. From thence, dirty and all be-  
“ smear'd as he was, they dragg'd him round  
“ the *Circus*, thro' the Streets, and publick  
“ Places of *Rome*, like a Dog; then cast  
“ him, with a great Stone about his Neck,  
“ and Waist, into the *Tiber*. He reign'd  
“ but 4 Years; and died 224 after the Birth  
“ of CHRIST.

*The*

## The MORAL REFLECTION.

IT seems and really is a strange thing, that Soldiers, such Friends to a dissolute way of living, shou'd be so much scandaliz'd at the Licentiousness of HELIOGABALUS; and that they shou'd kill him with so much Cruelty and Ignominy; yet to weigh duly the Circumstances, it was not *Scandal* that excited them to commit so barbarous a Murder, but rather *Rage* and *Envoy* to behold the Contributions of so many Kingdoms and Provinces, for the Support of the Armies, all converted to the Use of Whores, Boys and Ruffians; all infamous People, and all incapable to shoot an Arrow against the Enemies of the *Roman Empire*. *Commutative Justice* constitutes a Prince; but the *Distributive* is what *maintains* him as such.





## ALEXANDER SEVERUS, XXV.

### The HISTORY.

" **A**LEXANDER SEVERUS  
 " was Son of VARIUS SEVERUS,  
 " and of MAMMEA, Aunt to the  
 " Mother of HELIOGABALUS.  
 " He acceded to the Empire at the Age of  
 " sixteen, having been educated under his  
 " Mother's most prudent and watchful Care,  
 " who suffer'd him not to be seduc'd by the  
 " vile Example of HELIOGABALUS,

### The MORAL REFLECTION.

THE bad Example of HELIOGABALUS  
 confirm'd SEVERUS the more in his good  
 Education, as he grew daily more detestable  
 in the Eyes of the People, for the Corrup-  
 tion of his Morals; and that by the contrary  
 Virtues, he cou'd only hope to succeed him

in the Empire. If ALEXANDER was exempt from the Follies of HELIOGABALUS, 'twas his *Virtue* restrain'd him; and the Reward of that *Virtue*, was the Imperial Crown.

### *The HISTORY.*

" THO' SEVERUS play'd perfectly well  
" on several Instruments of Musick, he  
" threw them all aside, as soon as he was  
" declar'd Emperor, and apply'd himself  
" wholly to the Administration of publick  
" Affairs,

### *The MORAL REFLECTION.*

THE inoffensive Amusement of Musick, cou'd not possibly, in it self, be of any bad Consequence; yet as HELIOGABALUS, by his great Neglect of the Government, had render'd, at that juncture, even lawful Recreations odious, it was highly expedient for SEVERUS, to abstain from every thing he had practis'd; and to give no Entertainment to such Domesticks, as retain'd the least Symptoms of their former Master; of whom the greater Aversion he express'd, the more he acquir'd the Love of the People.

### *The HISTORY.*

" HE displac'd all the Ministers of HELIO-  
" GABALUS, and confer'd their Dignities  
" on

" on Persons of Letters, and good Morals.  
 " He utterly detested the venal disposing  
 " of Preferments, being wont to say, that  
 " those, who *purchased Employments*,  
 " wou'd afterwards *sell Justice*; and that  
 " it was better to confer Magistracies on  
 " those, who seem'd least inclinable to ob-  
 " tain them, than on those who with Fer-  
 " vency sollicited them.

### The MORAL REFLECTION.

HE, who avoids the Honour of Dignities,  
 weighs the many great *Obligations*, which  
*Justice* requires of him: He, who impor-  
 tunes for them, studies only what *Advan-*  
*tages*, his *Industry* can make of them.  
 He, who embraces an *Employment* with  
*unwillingness*, means to give every one his  
*due*: He, who makes a *Purchase* of it,  
 means to engross *another's Right*. *Just*  
 Judges are the Servants of Princes, and the  
 Fathers of their Subjects: *Corrupt* Judges  
 are Murderers of the People, and Traitors  
 to their Prince.

### The H I S T O R Y.

" Several Months before he sent Gover-  
 " nours to their respective Cities and Pro-  
 " vinces of the Empire, he caus'd them to  
 " be publickly declar'd as such, to give  
 " time to hear any Accusations might be  
 " brought

“ brought against them ; and made use of  
“ the same Precaution, whenever he can-  
“ ferd any Dignity of great Importance.

### *The MORAL REFLECTION.*

*SEVERUS* did not only publish the Preferments he granted, but likewise made known' his Reasons for so acting, that none of his Subjects might fear to offend their Emperor, by a publick Accusation. Thus, he declar'd, that none might expect to share his Favour or Esteem, but such as liv'd irreprehensible ; and thus, he deliver'd himself from the Importunities of so many Competitors, who commonly flock to supply the Vacancy of any important Trust ; for no one, whose Conscience was stung with Remorse, wou'd venture to expose himself to the Danger of a Process.

### *The HISTORY.*

“ WHEN any of his *Ministers* were accus'd of Bribery, or his *Judges* of Injustice, “ he fell into such violent Passions, that “ he threw up great Quantities of Choler.

### *The MORAL REFLECTION.*

MORE Advantage accrues to a Prince of a *cholerick* Disposition, than of one too *mild*, for *Gentleness*, giving *Hope* of *Pardon*, oftentimes encourages *Offence* ; where-  
as

as, *Raffis*, causing Terror, enforces Duty. When a ~~soo~~ gentle Prince commands, he seems only to make known what he wishes; but let a *passionate* Prince only make the least Sign, and he immediately signifies what he expects: the *one* always meets with Good-will, but is never well serv'd: the *other*, for the most part is *bated*, but always obey'd.

### The HISTORY.

“ WHEN he pass'd thro' any Province,  
“ well govern'd, he honour'd the Gover-  
“ nour with many singular Marks of his  
“ Satisfaction; seem'd pleas'd with his Com-  
“ pany; and when his Government was  
“ expir'd, he order'd Thanks to be return'd  
“ him, in the Name of the Republick, for  
“ his good Administration, then put him  
“ in possession of some of those Lands,  
“ which had devolv'd on

### The MORAL RE

THE Recompences,  
were Riches and Hono  
of rendering Services is  
often transfer *Hono*  
and *Riches* the only  
the *riches* after, who  
his *riches* full of  
pital gain, as o

*Liberality* out of *Pride*, to be disengag'd, by the *Reward*, from all *Obligation* of seeming satisfy'd with their good Services. *ALEXANDER SEVERUS*, who desir'd to honour without *Avarice*, annex'd the *Recompence* to the *Honour*; and because he wou'd be *liberal* without *Pride*, he annex'd the *Honour* to the *Recompence*.

### *The HISTORY.*

“ HE retrench'd all the unnecessary Ex-  
“ pences of his Court and Household, and  
“ had so little share of Vanity, as to him-  
“ self, that he was never seen to wear a  
“ Ring of any Value on his Finger. He  
“ moreover took off two thirds of the  
“ Contributions and Taxes, usually levy'd  
“ on the Empire.

### *The MORAL REFLECTION.*

*SEVERUS* thus instructs Princes to introduce, without Hatred, that which is odious. To cut off so many Pensions; to suspend so many Places; and to regulate the Court after so exact an Oeconomy, cou'd not be pleasing to the Publick, since Numbers of Families wanted Bread by it; but then to alleviate so considerably the Contributions, counterbalanced the Dissatisfaction; and prov'd a grateful Action to the whole Empire. Thus, the Oppression of

of some Particulars, is introduc'd without fear of Opposition, when accompany'd with a greater Benefit; and shou'd any presume to repine, the *Complaints* of a few, wou'd be lost in the *Praise* of the *whole*.

### The HISTOR Y.

“ *ALEXANDER* being reprehended by his Wife and Mother, that his too great Affability with his Ministers and Subjects, lessen'd the Grandeur of the Imperial Dignity, made answer, *That thus his Empire wou'd be durable.* ”

### The MORAL REFLECTION.

IN some Nations, the Familiarity of a Prince, produces Contempt; in others God-will and Affection: it behoves a Sovereign therefore to study the Nature of his People, and to follow that Method, which he finds most advantageous. Experience is the best Guide in all possible Events; all other Counsel is liable to Mistakes. SEVERUS had the most tender REGARD for his Wife and Mother; but yet his desire of reigning was dearer to him. He honour'd them, and corresponded with all their wishes; but listen'd not to them in the Government of the Empire. He was not affable out of Weakness, but out of Policy; and therefore had he acted otherwise

therwise, he woud have been reprehensible.

### *The HISTORY.*

“ He kept privately in Pay, a certain  
“ number of honest trusty Persons, who im-  
“ situated themselves under various Pre-  
“ texts, into the Houses of his Ministers,  
“ and other Persons of Distinction, and  
“ having observ'd all their Motions, im-  
“ parted every thing faithfully to their Ma-  
“ ster.

### *The MORAL REFLECTION.*

THE foregoing Emperors made choice of *wise* and *cunning* Men for their Spies: SEVERUS chose Men of *Probity* and *Simplicity*, not any way remarkable for their Capacities. *Subtle* Spies too often deceive a Prince, either by taking Bribes from both Parties, or feigning some pleasing Advices: neither can they without difficulty come to the Knowledge of much: every one arms himself against such as are crafty; whereas, Men of less Artifice, are admitted, where they *see* and *bear* all, without Suspicion; and will not exaggerate the Passages they relate. The best Spy therefore is not the *wisest*, but the *sincerest*: not he who has a large Gift of *Understanding*, but he who procures most *Intelligence*: not he

who *criticises* on Affairs, but he who *communicates* them with dispatch.

### The HISTORY.

“ *SEVERUS* reliev’d abundantly the Wants of the Poor, lest their Necessities shou’d compel them to Actions unwar-  
ranted.

### The MORAL REFLECTION.

THE two fundamental Pillars of Government, are these, *Bread and Punishment*. To make Provision simply for a Family, is the Office of a *Caterer*; to inflict *Chastisement* only, is the Prerogative of a *Judge*; but both to *provide* and *punish* is the Province of a *Prince*. The Right of *Sovereignty* is the Product of *Beneficence*; and therefore supposes a *Subject* rather a *Pensioner* than a *Subject*; and a *Prince* rather a *Benefactor* than a *Prince*. *SEVERUS*, desirous to fulfil all the Obligations of a *Prince*, first reliev’d them, to preserve them *innocent*; that he might punish them with Reason, if they prov’d *guilty*.

### The HISTORY.

WHICH approv’d, and protected the *Christian Religion*; and gave Orders that a *Temple* shou’d be built for its *Celebra-  
tion*;

tion, but they were not put in execution. Among the Images of his Gods, he plac'd that of C H R I S T, yet entertain'd no Thoughts of becoming a *Christian*.

### The MORAL REFLECTION.

*S E V E R U S* cou'd not seem ignorant of the *Christian* Religion's being propagated in *Rome*, since 'twas preach'd in all publick places, and complaints were continually made by the idolatrous Priests. 'Twas highly necessary therefore to secure the Authority of a Prince, who ought not to omit inspecting into every thing, which concerns the Publick, either to *persecute* or *protect* them: but *SEVERUS* was not inclin'd to persecute them, perceiving they were Men of good Morality, and in number too great; he therefore espous'd their Cause, to disengage himself from an unjust and dangerous Persecution.

### The HISTOR Y.

“ A *Persian* of mean Extraction, call'd *Artaxerxes*, influenc'd his Countrymen to take up Arms against *Artabanus*, King of *Parthia*. After having utterly defeated and kill'd him, he set forward to attack the *Romans*; but was overthrown by *SEVERUS*, who commanded

“ personally in that Expedition. There  
“ were slain in the Field, ten thousand  
“ Horse, and a vast number of Foot. Af-  
“ ter this Victory, he return'd to *Rome*,  
“ where he triumph'd on a Chariot, drawn  
“ by Elephants, which he had taken from  
“ the Enemy.

### The MORAL REFLECTION.

IT was not a *Perfian Army* SEVERUS  
feard, or made him oppose it in Person ;  
but the Name of ARTAXERXES, which was  
of the greater Moment, as he advanc'd full  
of Pride and Glory for having taken from  
the *Partians*, and given to the *Perfians*,  
the Empire of the *East*. It was necessary,  
for the Reputation of the *Romans*, to per-  
suade all the World, that one single Man  
was able to subjugate the whole *Barbarian*  
Power ; but all the united Forces of the  
*East*, very insufficient to gain an Inch of  
Ground, on the Confines of the *Roman*  
Territories.

### The HISTOR Y.

“ THE Germans rising in Rebellion  
“ gainst the *Romans*, SEVERUS put himself  
“ at the Head of those Legions, which us'd  
“ to be quarter'd in *Germany*, and went  
“ to quell them : but these Troops, ac-  
“ custom'd to live without Restraint under  
“ H E-

“ HELIOGABALUS, and perceiving that SE-  
“ VERUS exacted the same Decorum in the  
“ Camp, as in the City, form'd a Con-  
“ spiracy against him; and kill'd him and  
“ his Mother, near *Mogonza*, as he was in  
“ his Tent, not suspecting the Combi-  
“ nation. He was 29 Years of Age; reign'd  
“ thirteen; and died 237 after the Birth  
“ of the MESSIAH.

### The MORAL REFLECTION.

HOW truly miserable was the State of the *Roman Emperors*! If they prov'd *true*, they were murder'd by such as cou'd not countenance their *Cruelties*; and if they ruled with *Justice*, then they were conspir'd against by the *Enemies of Equity*. Many were the Causes, whence these *Dictators* sprung; but the principal one was, that few of them were born Princes: they mov'd in a private Capacity for a long Space of Time; therefore the *Soldiers* cou'd not, in a Moment, convert their late Familiarity into a due Respect, seeming strange to receive Laws from one, who had been their Companion. He then easily maintains himself *Sovereign*, who was never known less than *Prince*.

U  
MAXI  
-21-

## MAXIMIN. XXVI.

## The HISTORY.

**M**AXIMIN was a *Thracian* born, who, tho' but a poor Shepherd, for his Gigantick Stature, and Superior Strength, was advanc'd in the Army to the Rank of General; and after the Death of ALEXANDER SEVERUS, was elected Emperor by the Legions. He began his Reign with all imaginable marks of Cruelty; he order'd all the Domesticks of SEVERUS to be put to death; all those, who were acquainted with his mean Extraction; and all the principal Propagators of the *Christian* Faith.

## The MORAL REFLECTION.

BY the Death of SEVERUS's Domesticks, he propos'd to oblige his own to a greater Vigilancy over his Person, perswading them, that shou'd he be murder'd, they might

expect

expect the same Fate from his Successor; and so was assur'd of being well guarded, as *their* Lives depended on *his*. By the Death of those, who were privy to the Meanness of his Descent, he compell'd all others to pay him an infinite Respect, and to stifle their Knowledge of him, since it was attended with the Sentence of Death; and by the Slaughter of so many *Christian* Preachers, he declar'd himself the Enemy of a Religion, which extols that Sanctity of Government in Princes, which occasion'd the death of ALEXANDER SEVERUS.

### The HISTORY.

“ HE persecuted the wealthiest of the *Romans*, in such a manner, that on the “ slightest occasions, he condemn'd them “ to die, and unjustly seiz'd their Estates. “ It was the common Opinion, that the “ Conspiracy against him, of which MAXI- “ MUS, Consul of *Rome*, stood accus'd, was “ only a Calumny he feign'd, to dispos- “ sess him of his Riches.

### The MORAL REFLECTION.

THE Policy of all Tyrants is this; not to tolerate those Persons, who are, in a Capacity of living without serving, for to support *Grandeur*, without depending on

the Throne, seems to them a kind of *Sovereign Authority*.

### The H I S T O R Y.

“THE Soldiers of ALEXANDER SEVERUS, no longer enduring his many Barbarities, proclaim’d *Spartacus* Emperor; but he was afterwards murder’d while asleep, by his Favourite MACEDONIUS, who made a present of his Head to MAXIMIN.

### The M O R A L R E F L E C T I O N.

WHEN Domesticks have room to hope more from the *Enemy* of their Master, than from their *Master* himself, the same Precaution ought to be us’d with such *Servants*, as with *Enemies*; and still the more, the nearer they are to us; for to repose Confidence in them, is no other, than to open a way to Treachery, and facilitate the Execution of it. The *Fidelity* of *Servants*, is not *Virtue*, but *Self-Interest*; and this is the Reason, they so often make a Traffick of it.

### The H I S T O R Y.

“HE went into *Germany* to quell that Nation, and happily succeeded in his Expedition, obtaining many signal and glo-

" glorious Victories; a Draught of which  
" he always sent to the Senate in Painting.

### The MORAL REFLECTION.

MAXIMIN sent his Victories de-  
scrib'd by a Pencil, that the Senate and  
People might behold the good Fortune of  
the Romans, annex'd to the Glory of his  
Person; that where-ever the Coaquet was  
obtain'd, he was always present; and that  
as he made the principal Figure in the  
Painting, so he was the chief Combatant  
in the real Victory. To praise himself  
without Shew of Vanity, he sent a Picture,  
which without speaking, might speak his  
Panegyrick; and a Panegyrick, which in  
a Moment gave a View of all his Actions,  
without Labour or Study.

### The HISTORY.

" The People of Africa being cruelly  
" treated by the Commissary of MAXIMIN,  
" who collected the Tributes, proclaim'd  
" GORDIAN, their Vice-Consul, Emperor;  
" but he refusing the Dignity, on account  
" of his Age, they accepted of his Son,  
" who was also nam'd GORDIAN; and the  
" Romans, highly dissatisfy'd with MAXI-  
" MIN's cruel Administration, immediately  
" declar'd themselves of their Party.

The

## The MORAL REFLECTIONS.

WHEN Provinces, near a Prince's Residence, are oppress'd by the bad Government of Ministers, they complain to the Court; not rebel against it; being easier for them to procure the Minister's Disgrace, than to do that to the Prince; whereas, in Provinces more remote, Governors are not so readily remov'd; and therefore they throw off the Yoke of the Prince, to be free from that of the Minister.

## The HISTORY.

" MAXIMIN dispatch'd immediate  
" Orders to CAPELLIANUS, Captain of the  
" Legions in *Namidia* and *Mauritania*,  
" to dispose his Troops to attack GORDIAN.  
" His Commands were faithfully and suc-  
" cessfully executed, the Battle being de-  
" cided by the Death of the new-made  
" Emperor; at which unhappy News, his  
" old Father hang'd himself.

## The MORAL REFLECTION.

SEDITIONS in Armies, prove fatal to the Prince; those of the People, are only fatal to the People. Armies, which revolt, divest the Prince of his former Power; Rebellions of the People, augment his

his Authority, and render themselves more under Subjection to him. His Illegitimate  
particulars of the War, and the Victory of  
the Roman Empire.

### The HISTORY.

“ THE Emperor, transported at the  
“ Victory of CAPILLIANUS, march'd forth-  
“ with towards Rome, and his Army was  
“ already near Aquileia, when the Ro-  
“ mans, despairing of his Pardon, made  
“ choice of MAXIMUS PUPPIEN, for their  
“ new Emperor, and of CLAUDINUS BAL-  
“ BINUS, for his Colleague; both Men of  
“ great Reputation, as well in Government,  
“ as in the Conduct of Armies; and spon-  
“ nated GORDIAN, Nephew of the deceas'd  
“ in Africa, as CAESAR.

### The MORAL REFLECTION.

THE Despair of the *Roman People*,  
made PUPPIEN Emperor. The *Fortunes of  
Private Persons*, are rais'd from the Ca-  
lamities of the *Publick*: where ~~all~~ are con-  
tent, every one is a *Prince*; where all  
are involv'd in *Misfortunes*, all unite to  
retrieve them.

### The HISTORY.

“ MAXIMIN being refus'd En-  
“ trance into Aquileia, laid close Siege to  
“ it; but the Soldiers finding great want  
“ of

" of Provision, the whole Country being  
 " abandon'd and left desolate; that the  
 " Eastern Provinces had revolted; and that  
 " the Disaffection of the *Romans* increased;  
 " they assaulted him, as he was sleeping  
 " in his Tent, and kill'd him and his Son,  
 " in the 3d Year of his Reign; in the 76th  
 " of his Age; and 240 Years after the Birth  
 " of our L O R D.

### The MORAL REFLECTION.

NO Prince can expect to be serv'd  
 with Fidelity, when his Subjects want the  
 Necessaries of Life: no one will be com-  
 manded by him, who is not in a Condi-  
 tion to make living supportable.



THE Second w<sup>ch</sup> the Brit<sup>is</sup> Empire  
 did, and to be equal w<sup>ch</sup> others. THE  
 Brit<sup>is</sup> Empire is the Brit<sup>is</sup> Empire, as does  
 not  
 MAXI-

principles, and the following to  
introduce the reader to the history of  
the empire, and to the conduct of the  
emperors, and the manners of the  
people.

**MAXIMUS PUPPIEN,**  
and his colleague BALBINUS, and  
the young GORDIAN CÆSAR,

**MAXIMUS PUPPIEN,**  
and his colleague BALBINUS, and  
the young GORDIAN CÆSAR,

## XXVII.

MAXIMUS PUPPIEN, and his colleague BALBINUS, and the young GORDIAN CÆSAR, being enter'd the Senate to receive the usual Congratulations, the Senator deputed to speak the Compliment, said to them: *Princes, elected by Prudence, act as they did; those, chosen by imprudent Men, ended their Days as MAXIMIN.*

The Commanders of the Army conceiv'd so great an Indignation at these Words, that they immediately enter'd into Measures, destructive both to MAXIMIN and BALBINUS.

### *The MORAL REFLECTION.*

THE Senate was compos'd of none, but such as aspir'd after the Empire: by *congratulating*

lating PUPPIEN and BALBINUS, they meant to succeed them; and by confirming them in their *Dignities*, they studi'd how to remove their *Persons*. They made use of their own Merit to destroy them; and this is the secret Method, politick Men take to Underthet: They praise ib such a manner, as their *Praise* creates *Enemies*.

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### The HISTOR Y

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“ THO there was a perpetual Emulation between PUPPIEN- and BALBINUS, yet they always concurr'd in the Administration of Affairs, transacting them with great Justice and Application; a Conduct, which daily augmented the Soldiers Hatred, because they were Enemies to evry thing, but Licentiousness.

### The MORAL REFLECTION

PRINCES, who discharge the Duties of their Office, are only belov'd by Men of Probity; and those being the least numerous, are not sufficient to give Applause to a Government. He, therefore, that won't have the Multitude approve his Reign, must sometimes take a Relaxation from Reigning.

The

The CHIEF Captains of the Army  
hearing that the People were assembled  
to behold some publick Shews; and that  
the major Part of the Emperor's Guards  
were likewise among the Spectators, they  
went arm'd to the Palace, and having  
divested the two Emperors of their Imperial  
Robes, were conducting them to  
their Quarters; but the German Guards  
coming to their Aid, the Praetorians  
murder'd them in the Street, and left them  
there: meeting the young GORDIAN CAE-  
SAR in their Retreat, they proclaim'd him  
Emperor, exulting greatly that *they* had  
created him, and not the *Senate*. Both  
these Emperors were old; enjoy'd their  
Empire but a few Months; and died  
240 Years after the Birth of our Saviour.

### *The MORAL RELECTION.*

THE Conspirators had no Hatred to the Persons of these Emperors, knowing them to be Men of exemplary Principles; nevertheless they kill'd them, that the *Senate* shou'd presume no more to elect Emperors, that being a Prerogative the *Army* had always claim'd. *Jealousy* of Jurisdiction among the *Pagans*, consider'd nothing but *itself*; neither was it of any Importance to them,

*who*

who perish'd, provided their Rights were not infring'd. PUPPIEN and BALBINUS thought themselves safe, while they enjoyed their private Privileges; but the Officers of the Army, being injur'd in their Election by the Senate, made them fall a Sacrifice to their Revenge. Persons bearing a *publick Character*, are never secure in the Exercise of any private *Virtue*, unless they have the *publick Power* for their Support.



GORDIAN



## GORDIAN. XXVIII.

### *The HISTORY.*

“ **G**ORDIAN was in the very  
“ Bloom of his Youth, when he  
“ enter'd on the Empire, yet he  
“ was so well instructed by his Father-in-  
“ Law, the Prefect MISITEUS, that he be-  
“ gan his Reign with the utmost Applause,  
“ shewing himself just and generous to all.

### *The MORAL REFLECTION.*

JUSTICE of it self in a young Prince, is not sufficient to raise his Reputation ; because it's a Virtue commonly attributed to his Ministers : He must therefore be generous, that he may give an Instance of some good Quality of his own ; and if he is not yet arriv'd at Years to give scope to the Mind of a Prince, let him at least discover a Tendency to those Virtues which are possible to his State.

3d and gathering, was not to soon  
or to late. **The HISTORY.** When  
Muhammad was made King of Medina  
IMMEDIATELY after his Accep-  
tion, there happen'd a great Eclipse of  
the Sun, and soon after a terrible Earth-  
quake, which affected the whole Empire,  
unto the great Ruin thereof.

And

**The MORAL REFLECTION.**

THO' Eclipses and Earthquakes spring  
from natural Causes, yet they are commonly  
look'd on by the ignorant and credulous Part  
of the People as so many *Prodigies*: they  
are incapable of penetrating their Mean-  
ing, and therefore judge them the Fore-  
runners of Misfortunes to the Prince, or his Go-  
vernment: Moreover, as all great Kingdoms  
must of necessity be liable to some great  
*Event*, they attribute it to the preceeding  
Omen, and are confirm'd in their Belief.  
This Error in the People ought rather to be  
encourag'd, than corrected, since it raises  
the Idea of a Sovereign, as of a Person,  
Heaven takes particular Thought of; invert-  
ing Nature, by wonderful Signs, to warn  
him of his Fate.

**The HISTORY.**

**SABINIANUS**, GORDIAN's Cap-  
tain, revolted in *Africa*, but the Gover-  
nor

“ nour of *Mauritania* opposing him, he  
“ was betray'd by his own Adherents, who  
“ conducted him to *Carthage*, and deliver'd  
“ him into the Hands of *GORDIAN*'s Mili-  
“ tars,

### *The MORAL REFLECTION.*

WHEN Fraud and Malice were the *Pagans* chief Study, 'tis probable the Followers of *SABINIANUS* prompted him to assume the Title of Emperor, only to remove him; for the Policy, practis'd by Courts void of Religion, is to induce great Men to offend, not that their *Fortunes* may be rais'd, but that their *Perdition* may ensue.

### *The HISTORY.*

“ HE marched with a formidable Army  
“ against *SAPORE*, King of *Persia*, who  
“ had extended his Confines on the *Roman*  
“ Empire, and possess'd himself of *Antioch*  
“ and many other Cities, which *GORDIAN*  
“ happily recover'd by Force of Arms. He  
“ gain'd several other Battles, which oblig'd  
“ King *SAPORE* to retreat into the Heart of  
“ *Persia*, and abandon all his former Con-  
“ quests.

## The MOKAL REFLECTION.

THE Valour and Good Fortune of GORDIAN were certainly great; but his Prudence still greater. It was Valour and Good Fortune to subdue King SAPORE; 'twas Prudence not to pursue him into the Center of Persia. Those Enemies, who wou'd compleat the World's Subjection, if failing, wou'd render the World in Enmity; 'tis therefore better not to molest, than oppress them.

## The HISTORY.

" A certain 'despicable *Arabian*, nam'd PHILIP, having advanc'd himself, by his great Skill in Military Affairs, to one of the chief Commands of the *Roman Army*, began now to entertain Thoughts of the Empire; to prosecute which Design, he poison'd MISITEUS, whom he succeeded in the Prefectship of the Guards. After that, he artfully feign'd a Want of Money, and Provision in the Army, insinuating, that it proceeded from GORDIAN'S Insufficiency of reigning alone, as being too young; and thus necessitated GORDIAN to declare him his Colleague in the Empire.

## The MORAL REFLECTION.

TO acquiesce with the Desires of a *Traytor*, is no other than giving him an occasion to

to improve, with greater Advantage, his pernicious D<sup>r</sup>signs. A Prince, who honours out of Fear, encourages a Subject to become arrogant, with a View of being honour'd. He, who wou'd always preserve the Authority of a Sovereign, let him never forsake the Prerogative of a Judge.

### The HISTORY.

“ T H E Insolence of PHILIP augmented  
“ to such a degree, that poor GORDIAN was  
“ abandon'd by every body, and even com-  
“ pell'd to intercede for a Captain's Com-  
“ mission, for his future Subsistence; but  
“ PHILIP was deaf to his Entreaties, and  
“ caus'd him to be murder'd. He was  
“ bury'd on the Confines of *Perſia*; he  
“ was 20 Years of Age; reign'd four; and  
“ died 24 Years after the Birth of our bles-  
“ sed Saviour.

### The MORAL REFLECTION.

GORDIAN might have perceiyed, that PHILIP only serv'd his Fortune, not his Person. When PHILIP the Subject had engrois'd the whole Power to himself, then GORDIAN the Sovereign became of no signification.



## PHILIP. XXIX.

### The HISTORY.

WHILE PHILIP remain'd in *Asia*,  
 he concluded a shameful Peace  
 with the *Perians*, to whom  
 he made the Cession of *Meso-*  
*potamia* and *Syria*, thro' Impatience to  
 visit his own Country in *Arabia*, where  
 he caus'd *Philippopolis* to be built,

### The MORAL REFLECTION.

TO gratify the Impulse of Vanity, with  
 the Loss of two Provinces, was buying Ambi-  
 tion at too dear a Rate; neither was it a  
 laudable Beginning of Government. Inter-  
 est of State is the first Business of a Prince,  
 and therefore to postpone it for a little pri-  
 vate Inclination, shew'd he was not yet ac-  
 quainted with the Fundamentals of Reigning.  
 At Court, no one ought to discover his  
 Fable, much less a Prince.

The

## The HISTORY.

HE went afterwards to *Rome*, where he was receiv'd with visible Marks of Dis-satisfaction, for having concluded so in-glorious a Peace with the *Persians*. PHILIP perceiving their Discontent, resolv'd to set forward against *Sapore*; but he immediately making a Restitution of *Mesopotamia* and *Syria*, PHILIP laid by his Design, and celebrated, with great Solemnity, the 1000<sup>th</sup> Year, which then terminated; from the Foundation of *Rome*.

## The MORAL REFLECTION.

HE, who thinks of a *Remedy*, confesses to have *err'd*; and no one confesses to have *err'd*, but thro' *Fear*, which is highly un-becoming a Prince; for tho' the *Good Fortune* of PHILIP, rose from a *Meanness of Spirit* in *Sapore*, yet his *Good Fortune* did not re-establish his *Reputation*. A Prince who *errs*, if he can't sustain himself in his *Error*, he ought to remedy it; by *Pretexts*, which carry not a *Shew of Repentance*.

## The HISTORY.

HE embrac'd the *Christian Faith*, and was baptiz'd; but this not restraining him

“ As from his vicious Courses, **FABIAN**, the  
“ **Emperor**, publicly reprimanded him at  
“ **Antioch**, telling him, that he w<sup>o</sup>uld not  
“ administer the Communion to him, till  
“ he had first perform’d the Penance he  
“ should enjoin ; which the Emperor with  
“ all Humility conform’d to, and was then  
“ admitted to receive the Lord’s Supper.

### The MORAL REFLECTION.

HAD PHILIP reclaim’d his **Morals**, his **Conversion** to the *Christian* Faith, might have been thought the Fruits of a divine **Vocation** ; but to humble himself to a **Law**, and not live according to its **Tenets**, was not an **Act** of **Piety**, but of **Craft** : for by retaining his former barbarous **Customs**, after having embrac’d *Christianity*, his **Conformance** with it, seem’d only to proceed from a secret **Desire** of **Revenge**. Both the *Roman* **Senators** and *Pagans* were his declar’d **Enemies** ; he therefore flew to a new **Religion**, in hopes to oppress them, under the **pretence** of **Sanctity**.

### The HISTORY.

“ THE *Goths* having done considerable  
“ Damage in *Thrace* and *Misia*, PHILIP  
“ dispatch’d his General MARINUS to at-  
“ tack them, who finding himself at the  
“ Head of so powerful an Army, improv’d  
“ that

gather Advantage into a Revolt, and carry it by dethroning, so as to be proclaim'd Emperor. PHILIP complain'd of the Conduct of MARINUS to the Senators; and DECIUS, one of the wisest among them, being present, said to him, that he need not be sollicitous for suppressing the Growth of that Rebellion; and that MARINUS wou'd soon be punish'd, after such a manner, as wou'd be an Example to others. Some days after this, receiv'g Advice, that MARINUS was kill'd by his own Soldiers, he made choice of DECIUS to succeed him in the Command of the Army against the Goths.

### The MORAL REFLECTION.

THE Saying of DECIUS, did not proceed from a *Fore-knowledge* of human Affairs, but from a Spirit of *Adulation* and *Temerity*; nevertheless, as it prov'd successful, he receiv'd the Recompence. Let him, who has his Dependance on Courts, be dubious of his *good Qualities*, and have Hopes of the good Issue of his *bad ones*; for neither *Virtue* nor *Vice*, but only the *Event*, are *Fortune's Guide*; she often rendering *meritorious*, those who are *void of Merit*.

## The HISTORY.

“ *DECIUS* had no sooner join’d the Army, than the Soldiers declar’d him Emperor; which he refusing, they compell’d him to accept their Offer, and he found it necessary to suffer himself to be treated, like one bearing that Character. He immediately acquainted *PHILIP* with the Violence done him, assuring him, he had endeavour’d to avoid it, and make his way to him, whom he still own’d as his Lord and Master; but notwithstanding these Assurances, *PHILIP* put himself at the Head of a formidable Army, and march’d to oppose him.

## The MORAL REFLECTION.

WISELY did *PHILIP* act, in entering into vigorous Measures against *DECIUS*; for if the Army had *Power* to *force* him to be call’d *Emperor*, they had also *Power* to *force* him to become his *Enemy*: if he was not *criminal*, ’twas necessary to oppress him, for the Temerity of the Army; and if he was *criminal*, ’twas necessary his Treachery shou’d not remain unpunish’d. *Guilty* or *not guilty*, his very Title render’d him *criminal*.

The

CURIOSITY

## The HISTORY.

“ BEING arriv’d at *Verona* with his Army, the Soldiers, more desirous to have *DECIUS* than him, who command’d with too much Severity, kill’d him, and separated his Body into two Parts. As soon as the News of his Death reach’d *Rome*, his Son, call’d after him, *PHILIP*, was likewise made away with. He reign’d five Years ; and died 250 after the Birth of our Blessed REDEEMER.

## The MORAL REFLECTION.

SEVERITY in a Prince, who has engross’d the Power, keeps the Subjects in Fear ; but when that Power is divided, Severity but precipitates him to *Ruin* ; for the Hatred of Subjects, gives the whole Power to the *Enemy*. By *Benignity* therefore, we must attain *Power* ; and then make use of *Power* to be obey’d.



DECIUS



## DECIUS. XXX.

### The HISTORY.

THE Senate approved the Election of DECIUS, and nominated his Son, (who was also call'd DECIUS,) CÆSAR; gave him the Title of AUGUSTUS, and appear'd highly pleas'd at his Exaltation, tho' he was not a *Roman*, but a *Hungarian*.

### The MORAL REFLECTION.

THE Senate endeavour'd to give DECIUS to understand, that he shou'd not imitate the *Severity* and *Fierceness* of PHILIP, but ought to rule with *Lenity* and *Mildness*. They were sensible how unwelcome Precepts or Counsels, unask'd for, are to powerful Princes, and therefore had recourse to a very obliging Method: They confess'd on him the Title of AUGUSTUS, that so amiable a Name among the *Romans*, for

for the Mildness of the first who bore it, might remind him of the Glory he wou'd acquire, in following his Steps. Thus, by cloaking their *Advice* with *Praise*, they convey'd their *Sentiments*, without *Offence*, and made use of *Flattery* to give him *CounseL*.

### The HISTORY.

“ *DECIUS* created *CORNELIUS LICINIUS VALERIANUS* Captain of the Army, a Man capable of discharging all the Duties of a Military Life; and cruelly persecuted the *Christians*; otherwise, he was both a just and prudent Prince.

### The MORAL REFLECTION.

HE committed the Business of the *War*, to other People's Management; but reserv'd to himself that of *Religion*. He highly err'd indeed in persecuting the *Christians*, yet he did not err in his Opinion, that *Religion* is the most *important* *Affair* of a *Prince*.

### The HISTORY.

“ *DECIUS* went into *Thrace* to attack the *Goths*; of whom thirty thousand were slain on the Day of Battle; and all the rest fled into the Woods and Mountains.

*The*

## THE MORAL REFLECTION.

THE Goths had over-run Europe, not by their Skill in War, but by the Imminency of their Number. Their own Country not producing a Sufficiency of Provision, they left it by Doves to search it elsewhere, according to the Exigencies of Hunger, not to the Rules of Conquests; for their Maxim preferr'd the Acquisition of Sustenance, to that of a Kingdom. As these sort of People advanc'd more like *Herds of Cattle*, than *Soldiers*, it was easy for a regular Army, conducted by expert Captains, to defeat them, how numerous soever: Hence it is, that DECIUS chose to go in Person against these *Barbarians*; it being Prudence in a Prince, never to leave others the Honour of those Battles, which promise a Certainty of Victory.

## The H I S T O R Y.

“ *TREBONIANUS GALLUS*,  
 “ Governor of *Misia*, aspiring after the  
 “ Empire, persuaded the King of the *Goths*  
 “ to rally his Army, assuring him that if he  
 “ laid an Ambush for DECIUS, after the man-  
 “ ner he shou’d direct, he wou’d certainly  
 “ overcome him; which accordingly suc-  
 “ ceeded, the greatest Part of the *Roman*  
 “ Army being cut off in the Field. DECIUS

" perceiving the Confusion of his Troops;  
" with the Death of his Son, kill'd by an  
" Arrow at his Feet, clapt Spurs to his  
" Horse, and leapt into a Ditch full of Wa-  
" ter, where he was drown'd. He was 50  
" Years of Age; reign'd two Years and some  
" Months; and died 253 Years after the  
" Birth of our *Lord*.

### The MORAL REFLECTION.

WHEN the *Goths* were very numer-  
ous, they lost the *Battle*; and when they  
were less in Number, they obtain'd the *Vict-  
ory*. The Principal Strength of an Army,  
is a brave and prudent General, who was  
wanting in the *first* Engagement, but not in  
the *last*. The Advice of *TREBONIANUS* was  
an Army to the *Goths*, and alone repair'd the  
Loss of their thirty thousand Men; and the  
*Romans*, tho' defeated, might pretend to this  
Glory: That the Victory was not owing to  
the *Conduct* of the *Goths*, but to the *Coun-  
sel* of a *Roman*.



TRE



## TREBONIANUS GALLUS. XXXI.

### *The HISTORY.*

" THOSE Romans, who surviv'd the Slaughter, had recourse to GALLUS, and being ignorant of his abominable Treachery, elected him Emperor, and the Senate confirm'd him. He afterwards made a shameful Peace with the *Goths*, engaging himself to pay them an annual Tribute, and then went to *Rome*.

### *The MORAL REFLECTION.*

THIS Emperor's Forwardness to purchase a Peace, did not proceed from his Fear of being conquer'd by the *Goths*, but from a just Apprehension, that they might discover his Treachery, which he knew wou'd prove his utter Destruction. He therefore made haste

to

to *Rome*, to remove himself from the Danger of being discover'd by the *Goths*; to whom he cou'd not well profess *Friendship*, since they were *Invaders* of the *Roman Empire*; neither cou'd he be at *Enmity* with them, because he had render'd them too powerful, by the Knowledge of his *Villany*.

### *The HISTORY.*

“ *GALLUS* was no sooner arriv'd at *Rome*, than the *Goths* broke the *Peace*, and did not only invade *Thrace*, but likewise *Misia*, *Macedonia* and *Thessaly*; and the *Persians*, following their Example, enter'd *Mesopotamia* and *Syria*, committing Hostilities. *AEMILIAN* was sent to oppose the *Goths*, and overcame them; but he soon after drew his *Sword* against the *Emperor*.

### *The MORAL REFLECTION.*

WHEN the *Goths* perceiv'd the *Romans* were oppress'd at home, they improv'd their intestine Broils to their own Advantage, and violated the Faith of the Treaty with a Prince, who did not observe it himself. The *Domestick Feuds* of all States, spring from a *Corruption in Politicks*, and are remedy'd quite different from natural Diseases; they

one is incurable, if not timely discover'd :  
the other proves mortal, if not kept private.

### The H I S T O R Y.

“ *GALLUS* went in Person to sup-  
“ pres *ÆMILIAN* ; but being kill'd in Bat-  
“ tle, the other remain'd Emperor. He  
“ was 47 Years of Age ; reign'd two ; and  
“ died 255 after the Birth of *Jesus Christ*.

### The M O R A L R E F E L E C T I O N.

T H E Presence of a Prince, in an Engagement against Rebels, augments their Courage ; for then they hope to overcome all, by one Victory : whereas, if his Captains are employ'd, they are sensible of the Difficulties that must attend the Acquisition of the Principality ; for tho' they shou'd prove victorious over the Army, yet the Prince remains *unconquer'd* ; who, whilst in Being, never wants Adherents to espouse his Cause. It happens, for the most part, that Rebellions of a long Duration, grow languid, and are extinguish'd by themselves : The Followers of any Pretender, are oblig'd to sacrifice their Lives and Fortunes to support him, and finding therefore no real *Advantage* rise from their Disaffection, but on the contrary, led astray from their *proper Interest*, they become at last *Enemies* to their *Fellow-Rebel*.

*ÆMILIAN*



## ÆMILIAN. XXXII.

## The HISTORY.

 *MILIAN*, a Native of *Africa*, and of a very mean Extraction, wrote to the Senate, that if they wou'd condescend to ratify his Acceptation to the Imperial Dignity, he wou'd immediately attack the *Perians*; by which Promise, he obtain'd their Confirmation.

## The MORAL REFLECTION.

THE *Roman* Senate did not confirm *ÆMILIAN*, thro' any Necessity they had of his going against the *Perians*, since many others wou'd have been glad of the Expedition; but because they would not lose the Occasion of disposing the Empire by Contract, and also to abolish the Abuse of claiming it by Superiority of Strength, introduced

troduced by others. By *ÆMILIAN*'s promising the Observance of so weighty a Condition, the Senate's Superiority was acknowledg'd; and his appearing dubious of obtaining their Confirmation, gave a plain Proof of his Subjection.

### The H I S T O R Y.

“ THE Legions, quarter'd on the *Alps*,  
“ refus'd taking the Oath of Allegiance to  
“ *ÆMILIAN*, and proclaim'd *VALERIAN*,  
“ their Captain, Emperor.

### The M O R A L R E F L E C T I O N.

THE good Fortune of *ÆMILIAN*, who from a *Rebel*, became *Prince*, tore the Empire into two Parts, and gave *every one* hopes of *commanding*, who was bold enough to refuse *Obedience*. Those Dominions are in an expiring Condition, where *Disaffection* is essential to procure *Preferment*.

### The H I S T O R Y.

“ THE Soldiers of *ÆMILIAN*, hearing  
“ of the other Army's Resolution, join'd  
“ *VALERIAN*, and kill'd *ÆMILIAN* in a  
“ few Months after his Accession to the  
“ Throne. He was 41 Years of Age; and  
“ died 256 after the Birth of our *Saviour*.

The

## The MORAL REFLECTION.

ÆMILIAN ow'd his *Exaltation* to his *Victory*, and to the *Senate*: the *Generals* of the *Army* wou'd have no *Emperor*, but who ow'd his *Accession* to *their Election*. They espous'd the Interest of *VALERIAN*, to be rul'd by a Prince, who was their *Commander*, not their *Master*; who might regard the *Soldiers*, as his *belov'd Friends*, not as his *Slaves*; and whose *Jurisdiction* might be *given*, not *acquir'd*: for *voluntary Subjection* is a Part of *Command*.





## VALERIAN. XXXIII.

### *The HISTORY.*

" **H**E Accession of VALERIAN  
 " being univerſally approv'd  
 " throughout the Empire, he  
 " went with a powerful Army  
 " to oppose SAPORE, King of Persia, who,  
 " in the time of Gallus, had made him-  
 " self Master of Mesopotamia and Syria.

### *The MORAL REFLECTION.*

THERE was a Necessity for VALERIAN  
 to be provided with a formidable Army,  
 not only because he had to do with the  
 most powerful Potentate in the World,  
 next the *Roman*; but that all those Ge-  
 nerals, who commanded Legions, puif-  
 fiant enough to vye with him in the Em-  
 pire, should not be distant from a Power,  
 which might keep them in awe. To such  
 an Ebb of Misfortune were the *Roman*  
 Emperors reduc'd, that they were oblig'd to

act with as much Precaution, in regard of their *own Subjects*, as they did with a known *Enemy*.

### *The HISTORY.*

“ *SAPORE* not being able to resist the Forces of *VALERIAN*, corrupted his Lieutenant-General, who betray'd him into a Snare, in which he was taken Prisoner by the *Persians*.

### *The MORAL REFLECTION.*

WHEN Ministers, capable of Corruption and Treachery, serve a Sovereign, whose Intellects are weak, they impose on him in the Administration of Affairs; and when he is not to be deceiv'd, then they form Conspiracies against his Person: *Deceit* proposes an attainable End, failing in that, it has Recourse to *Treason*; and therefore in the Courts of the ancient *Pagans*, the *wisest* Princes stood most in danger of their *Lives*.

### *The HISTORY.*

“ *GALIEN*, Son of *VALERIAN*, being left Regent of the Empire, made not the least Effort to ransom his Father. The *Emperor* was then in *Persepolis*, and the *Persians* had him in *Captivity*. The

## The MORAL REFLECTION.

HOW great must be the Pleasure of Reigning, since for the acquiring it, a *Son* can become cruel to his *Father*! A *Prince* is so far exalted above the Commonalty of *Men*, that if he has not the *Light of Religion*, he loses all *Sense of Humanity*.

## The HISTORY.

“ HE was so barbarously treated in his  
 “ Confinement, that every time SAPORE  
 “ went abroad, he made use of him, in-  
 “ stead of a Block, to mount his Horse ;  
 “ with so much Scandal to the World,  
 “ that even the *Barbarian Kings* contreated  
 “ SAPORE, but in vain, to shew him more  
 “ Respect. After having detain’d him, in  
 “ this servile manner, the space of seven  
 “ Years, he caus’d his Eyes to be pluck’d out,  
 “ and in this miserable Spectacle, he ended  
 “ his Days. He was 78 Years of Age ;  
 “ and reign’d one before his Imprisonment ;  
 “ which was 257 Years after the Birth of  
 “ the MESSIAH.

## The MORAL REFLECTION.

“ TWAS worthy the Instruction of an Emperor, that amidst so much Ignominy, he did not immediately expire thro’ Despair. To cherish Life, and grow hoary under

under the opprobrious Usage of a haughty *Tyrant*, and ungrateful *Son*, spoke the *Fortitude of his Mind*, superior to his *Misfortunes*, tho' they cou'd not be extended farther. The *Barbarity* of *SAPORE*, in adding *Blindness* to his other *Woes*, was, because his ~~loved~~ Years *Sufferings* had not humbled his *Constancy*; and therefore, as he cou'd not deprive him of *Courage*, he depriv'd him of *Light*: a magnanimous Person may be surrounded with *Miseries*; but can never be *miserable*. *VALERIAN* was a *Prince* among the *Romans*, by the *Election of others*; but shew'd himself *more than a Prince* among the *Perians*, by the *Greatness of his Resolution*; which render'd him *venerable* even in *Disgraces*. *Fortune* depriv'd him of the *Empire*; but cou'd not take from him, the *Merit* of the first *Crown* in the *Universe*.





## GALIEN. XXXIV.

### *The HISTORY.*



GALIEN, after the Imprison-  
 ment of his Father, shar'd his  
 Title of AUGUSTUS with ODE-  
 NATUS, Governour of the Pal-  
 mirenians, a People of Syria, whom he  
 left in that Government, and retir'd to  
 Rome, where he liv'd forgetful of his  
 Father, and abandon'd himself to all the  
 Pleasures of Sensuality. This Behaviour  
 so highly incens'd his Generals, and Go-  
 vernours of Provinces, that most of them  
 took up Arms against him, each one pro-  
 curing himself to be proclaim'd Emperor  
 by his own Soldiers ; and there were so  
 many Competitors for the Empire, that  
 during the Reign of 15 Years, more than  
 thirty Ring-leaders of Rebellion were  
 number'd.

*The*

## The MORAL REFLECTION.

WHILE the Generals and Commanders under GALIEN, perceiv'd him deaf to his Father's Misfortunes, they serv'd him with Fidelity, lest he shou'd be more cruel to them; but when they found him devoted to a dissolute Course of Life, their *Apprehensions* became their *Contempt*, being convinc'd he had not abandon'd all Duty to his Father to be a *Prince*, but to be free from the Restraint of his *Virtues*. He who sins to *reign*, loses *Justice*, but acquires *Respect*: he who reigns to *sin*, meets with *Contempt*, and loses the *Kingdom*.

## The HISTORY.

“ GALIEN being satisfy'd with the  
“ Possession of *Italy*, which was well af-  
“ fested to him, took no care to suppress  
“ the Rebels; but perceiving the *Romans*  
“ began to resent his Insensibility, he put  
“ himself at the Head of a powerful Army,  
“ and march'd against INGENUUS, Gover-  
“ nour of *Hungary*, who had been declar'd  
“ Emperor by his Legions. They came to  
“ Battle, which was decided in favour of  
“ GALIEN, his Competitor being slain in  
“ the Engagement.

The

## The MORAL REFLECTION.

THE Tranquillity of a Prince, does not consist in contenting himself with *little*: his *little* is always desir'd by *many*, and always expos'd to be taken away by those, who either can, or dare do *much* to attain it. A Prince lives peaceably in his Court, who has several Dominions to divert the Enemy's Troops in a distant Country, and to exercise his *own* on that of other Potentates; for thus being in a continual Defence, probably none will presume to attack him; and thus he may live undisturb'd, when those, who fear, are quiet.

## The HISTORY.

“ He afterwards went against the Goths,  
“ whom he also defeated, and put to the  
“ Sword all those Souls, who inhabited  
“ the Cities by them, shewing no Mercy to  
“ any body.

## The MORAL REFLECTION.

PRINCES excessively *lascivious* in *Peace*, are excessively *cruel* in *War*; for being interrupted in their highest Pleasures, they don't take up Arms thro' *Reasons of State*, but thro' *Revenge*: not instigated by *Justice*, but spurr'd forwards by the Sting of

of Rage, which, when reigning in the Person of a Prince, is never satiated with human Blood, till the last Drop is spilt: the Anger of Persons in great Power, is like an exterminating Fire; never to be extinguish'd, till Fuel is wanting to supply its Flames.

ADDED TO THE HISTORY OF ROME.

### The HISTORY.

ABOUT this time, AUREOLUS, Governor of Sclavonia, who was also a Rebel, enter'd Italy, and took possession of Milan. GABIEN went against him, and laid siege to the Town; but his Generals being corrupted by AUREOLUS, they caus'd him suddenly to fly, telling him, the Enemy was already in the midst of their Camp. In his Flight, he fell into the Snare, they had laid for him, and was kill'd, with his Brother VALERIAN. He was 34 Years of Age; reign'd 15; and died 272 after the Birth of our SAVIOUR.

### The MORAL REFLECTION.

TIS a Misfortune where there is a Traitor; but when many Traitors conspire, and these compose the chief of the Court, then 'tis no Misfortune, but a Defect in the Prince, who ought to be judicious enough

nough to keep such an Emulation among those of the first Dignities, as may render them more dispos'd to betray each other, than to unite in Measures to betray him.

### The H I S T O R Y.

“ AFTER the Death of GALIEN, the  
 “ Empire was divided in this manner: the  
 “ Goths held the Possession of Thrace,  
 “ Macedonia, and some other Provinces  
 “ of Asia. ZENOPIA, Widow of ODE-  
 “ NATUS AUGUSTUS, enjoy'd the Eastern  
 “ Empire, with the Title of Empress. TE-  
 “ TRICUS and VICTORINUS claim'd France  
 “ and a Part of Germany; and AUREOLUS  
 “ maintain'd his Title of Emperor, in Scla-  
 “ venia and Milan.

### The M O R A L R E F L E C T I O N.

“ TIS worthy of Observation, how zealous all these Rebels appear'd to preserve the *Roman Empire* intire, while they tore it into so many Parts: *none* of them took the Title of Prince of that Province he was possess'd of; because every one pretended a Right to be call'd Emperor; and by possessing a Part, the Power of Jurisdiction over the Whole. The Reason was this: as it was the Glory of every Nation to be accounted a Member of the *Roman Empire*,

none cou'd endure to be separated from it ;  
and every People were equally pleas'd, that  
the *Roman* Emperor kept his Residence in  
their Country : Thus, a great Name de-  
ceives the most part of the World.



CLAU-

et inquit Domini dicit oratione illa quae oportet  
hunc enim iacobem nunc exaltare precumque



## CLAUDIUS SECUNDUS.

### XXXV.

#### The HISTORY.

“ **A**FTER GALIEN, CLAUDIUS,  
“ a *Dalmatian*, or, as others af-  
“ fert, a *Trojan*, was elected by  
“ the Army. He was one of the  
“ principal Captains, and a Person, who  
“ liv'd up to the strictest Morals of those  
“ Days.

#### The MORAL REFLECTION.

NONE concern'd in the Treachery a-  
gainst GALIEN, entertain'd the least  
Thought of making ODENATUS his Col-  
league, Emperor; much less wou'd they en-  
courage the Pretensions of AUREOLUS, as  
they knew him to be a Traytor: they agreed  
therefore to chuse a *good Prince*, not be-  
cause

cause he was *good*, but because he was not privy to their Crimes.

### *The HISTORY.*

“ HIS first Enterprize was against AUREOLUS, whom he conquer'd and kill'd in Battle. After this, he return'd Triumphant to *Rome*, and put the Affairs of State, into so good a Posture, that the *Romans* were highly pleas'd at his Conduct.

### *The MORAL REFLECTION.*

THE Victory obtain'd by CLAUDIUS, was partly owing to *Virtue*, and partly to *Fortune*; but his good Management of Government, was solely owing to his own *Wisdom*. To conquer is the Glory of a *Captain*; to govern well is that of a Prince. To restore the Empire to its former State, and remedy the great Confusion it was in, not only by the *Wars*, but a Corruption of the *Laws*, (thro' a continual Mutation of their Emperors) there was a Necessity of making choice of a *Prince*, they knew to be a *Soldier*; and of a *Soldier*, they knew to be a *Prince*.

### *The HISTORY.*

“ THERE being so many Usurpers of the *Roman Empire*, it was consulted in

“ the Senate, where to begin the Attack, and  
 “ CLAUDIUS signify'd his Pleasure of going  
 “ against the Goths.

## The MORAL REFLECTION.

**CLAUDIUS** gave a reason for this his Counsel, and said ; that the other Pretenders were Enemies to him ; but the Goths were Enemies to the Roman Commonwealth ; and that he thought himself more oblig'd to revenge publick Injuries, than private ones.

## The HISTORY.

“ THE Goths, united with other Barbarians to the number of three hundred and twenty thousand, were already on their March towards Rome. They were met with Intrepidity, in Thrace, by CLAUDIUS, who, tho' far inferior to them in Force, so effectually defeated them, by his singular good Conduct, that the greatest part died in the Field, many others were taken Prisoners ; and the rest totally dispers'd : CLAUDIUS recovering by this Victory, all the vast Country possess'd by the Enemy, who were never after able to come to any Head.

The

## The MORAL REFLECTION.

EXCEB DIN G numerous Armies must necessarily be compos'd of several Nations, who speak different Languages; follow divers Customs; profess contrary Religions; and have recourse to opposite Maxims in Belief. Besides, the greater the Army, the greater undoubtably will be its Call for Provision; which every Country is not fruitful enough to furnish. Hence it is, therefore, such Armies prove seldom victorious. Their Multitude carries with it Disorder; and most part of the Soldiers are overcome by Hunger, before they can do any Execution. CLAUDIUS went against the Goths certain of Victory, because of their Number: he knew that all the confus'd Part of their Army, were as many auxiliary Forces to his own.

## The HISTORY.

“ FROM Thrace, he went into Italy, “ in order to attack two hundred thousand “ Germans, who were on their March to “ Rome. The two Armies meeting at the “ Lake Benacus, or Garda, CLAUDIUS “ overcame them; and pursuing the Vic- “ tory, reduc'd all Germany to its former “ Obedience.

The

## The MORAL REFLECTION.

VICTORY is so far from fatiguing a Soldier, that it gives him fresh Assurances, of overcoming: The Glory of having subdu'd above three hundred thousand *Goths*, wou'd have been the *Shame* of CLAUDIUS's Soldiers, had not they prov'd victorious over two hundred thousand *Germans*. He, who wou'd end with a great Reputation, must begin with a great Enterprize; for when one difficult Point is surmounted, every other, tho' weighty, is of less Moment.

## The HISTORY.

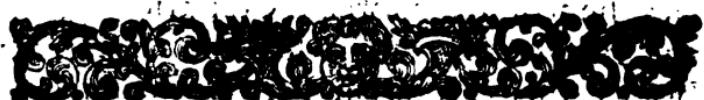
HE resolv'd after this, to march into the *East*, in order to recover wholly the *Roman Empire*; but being seiz'd of a malignant Fever in *Smyrna*, his Designs prov'd abortive, he dying of it in a few days. He was afterwards plac'd among the *Roman Gods*, and honour'd with a golden Statue in the Senate. He reign'd ten Years; and died 283 after the Birth of *CHRIST*.

## The MORAL REFLECTION.

THE *Roman Senate* distinguish'd CLAUDIUS by singular Honours, which he highly merited at their hands; yet perhaps it was not altogether the Justice they ow'd his De-

Deserts, but a private View of animating his Successors, with an Emulation of those Glories, he acquir'd in foreign Countries, against the *Barbarians*: for when the *Emperors* headed their Troops in Person, the *Fathers of the Senate* remain'd *Emperors of Rome*.





## QUINTILIUS. XXXVI.

### *The HISTORY.*

" **Q**UINTILIUS being in  
 " *Rome*, when his Brother  
 " CLAUDIUS died, was elected  
 " Emperor by the Legions in  
 " *Italy*, and confirm'd by the Senate; but  
 " hearing that AURELIAN was chosen by  
 " the Grand Army, and conscious of his  
 " Insufficiency to resist his Forces, he caus'd  
 " his Veins to be open'd, and bled to death,  
 " twenty Days after his Exaltation; and  
 " 283 Years after the Birth of our RE-  
 " DEEMER.

### *The MORAL REFLECTION.*

BY *Living*, QUINTILIUS had *lost* the  
 Empire; by *dying*, he *bequeath'd* it: he  
 chose rather to *bequeath*, than *lose* it, since  
*Death*, both ways, was inevitable; only  
 with this Difference, that by *losing* the Em-  
 pire,

pire, he must have lost his *Life*, as his *Enemies* wou'd have judg'd proper; and by ~~quitting~~ it, he ended his Days, as most suited his *own Inclination*. By an *involuntary* Death, his *Obsequies* wou'd have been without Honours, or perhaps treated with the ~~utmost~~ Indignities; whereas, by a *voluntary* Resignation of his *Life*, he was sure to be interr'd with the Ceremonies due to a *Roman Emperor*. Thus, philosophis'd the Weakness of *QUINTILIUS* in favour of himself, tho' against ~~himself~~: his *Thoughts* were more intent on how to *die*, than how to *reign*; tho', according to the political Rule, a *Prince* ought to study more how to *reign*, than how to *die*: *Nature* reminds us of *Death*; whereas, *reigning* will be totally neglected, if a *Prince* forgets it.



John B. Smith

1820. 5

John B. Smith

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AURE-



## AURELIAN. XXXVII.

### The HISTORY.

AURELIAN, a Native of  
 Transylvania, and of mean Extraction, was, for his singular  
 Valour, thought not unworthy of the  
 Imperial Crown; which he was no sooner  
 invested with, than he march'd against the  
 Sarmatians and Swedes, whom he  
 brought under Subjection.

### The MORAL REFLECTION.

HE, who seeks Promotion in the Service  
 of *petty* Princes, ought to place a greater  
 Value on the Study of *Policy*, than on the  
 Exercise of *Arms*; but he, who wou'd  
 prefer himself under a *potent* Monarch,  
 ought rather to apply himself to the *Sword*,  
 than the *Cabinet*. Every one ought to fit  
 himself for those Impositions, in which he  
 can be most useful to his Sovereign: A *petty*  
 Prince

Prince maintains himself by *Negotiation* ; a powerful one, by a *Superiority of Strength*. By this Policy therefore, *Aurelian* did not only become *Great*, but likewise became *Prince*,

### The HISTORY.

“ WHILE AURELIAN was employ'd in the *Septentrion*, the *Marcomannians* enter'd *Lombardy*, where they did great Damage, he not coming immediately to the Assistance of that Province ; but after his Arrival, tho' he lost the first Battle near *Placentia*, nevertheless he compleated in two others, such a Victory, that he slew and intirely dispers'd the Enemy.

### The MORAL REFLECTION.

HAD not AURELIAN first put an end to the War against the *Sarmatians*, he wou'd have been oblig'd to encounter two Enemies at once, with the Danger of being vanquish'd by both : he chose therefore to delay his March, that he might have only to do with one Enemy ; neither did he think it essential to hazard the Strength of the Empire, to prevent the Ruin of one Province. A *Country* may be repair'd in a few Years ; but a powerful *Army* can't be compleated with the same Facility : *Houses*

*House may be rebuilt but Men can't be brought to Life again.*

### The HISTORY.

“AFTER he had defeated the *Marcomanni*, he went triumphant to *Rome*, where he cruelly punish'd those, who had spoken ill of his Delay in succouring *Italy*, during his Absence, and then enlarg'd the Walls of the City, a Privilege granted only to those, who had extended the Confines of the *Roman Empire*.

### The MORAL REFLECTION.

FREE DOM of Speech, on the Actions of Princes, is a kind of Judgement, which the Multitude presumes to usurp over their Sovereign. *Aurelian* punish'd such Persons after two ways: The one was by an actual Chastisement; the other, by enlarging the Walls of *Rome*. This last Article, being a Token of Triumph, shew'd his Conduct had been successful, and to confound rash Tongues, there can be no greater Punishment, than to detect their Untruths.

### The HISTORY.

“AURELIAN having remain'd some Days in *Rome*, set forward to oppose

“pose

“ pose ZENOBIA, Empress of the *East* ;  
“ and being, on his March, refus'd Entrance  
“ into *Tiana*, a City of *Cappadocia*, he  
“ made an Oath to punish those Citizens  
“ in such a manner, that not even a Dog  
“ shou'd be left alive ; but APOLLONIUS,  
“ a famous Philosopher of that City, ap-  
“ pearing to him in a Dream, laid before  
“ him so many forcible Exhortations, that  
“ he not only abolish'd his Oath, in regard  
“ of *Tiana*, but likewise became touch'd  
“ with more Humanity for the future.

### *The MORAL REFLECTION.*

IT was a Policy among the ancient *Pagan* Princes, to attract the Wonder and Admiration of the People, by prepossessing them with a Belief, that they convers'd with the Dead, as if they were of a different Species from the Commonalty ; and that invisible Beings were ambitious to hold Intelligence with Princes on Earth. The real Motive, which induc'd AURELIAN to pardon *Tiana*, was not the Exhortations of APOLLONIUS, but those of Policy ; he not being willing to render himself odious by Revenge, at a time when he was engag'd in so important an Expedition : he knew it more advanrageous to enter the *East* with the Reputation of a clement, than a cruel Prince.

*The*

## The HISTORY.

“ HAVING obtain'd Entrance into  
 “ *Tiana*, by the Treachery of HERACLE-  
 “ MONES, he immediately order'd him to  
 “ be put to death.

## The MORAL REFLECTION.

*AURELIAN* made known the Mo-  
 tive of his Orders for the death of HERA-  
 CLEMONES, saying, That he, who was a  
 Traitor to his Country, wou'd not scruple  
 to betray him also. To recompence Trai-  
 tors is Weakness; for by shewing to stand  
 in need of such Means to procure Conquest,  
 betokens want of Strength to obtain it by  
 Force of Arms,

## The HISTORY.

“ THE Soldiers murmuring at their  
 “ Disappointment of ransacking *Tiana*,  
 “ *AURELIAN* having promis'd them by Oath,  
 “ that not so much as a Dog shou'd be  
 “ spar'd, he made Answer: *Since I give*  
 “ *you my Word, that not a Dog shou'd be*  
 “ *left alive in Tiana, I leave you at full*  
 “ *liberty to destroy them all.*

## The MORAL REFLECTION.

**AURELIAN** did not think it proper to confess a Breach of his Promise to the Army, for the sake of his *Decorum*; and he wou'd not observe it, for the sake of his *Clemency*: thus, by way of a facetious Answer, he freed himself from all Engagements. That Prince is *wise*, who has the Art of saying, *I will not*, without rendering himself *odious*, and *much more* he, who can speak the same Words with *Applause*.

## The HISTORY.

“AFTER this, he advanc'd into Syria,  
“where ZENOBIA, at the Head of a very  
“powerful Army, attended his Arrival, not  
“commanding as a *Woman*, but as a va-  
“liant *General*. The Armies meeting a  
“Day's March from the City of *Emesa*,  
“ZENOBIA put the *Roman* Horse to such  
“Confusion, that they were oblig'd to re-  
“treat; but being supported by the In-  
“fantry, they rally'd, and renew'd the Bat-  
“tle. ZENOBIA no longer able to resist,  
“at last betook herself to flight, leaving  
“AURELIAN victorious, tho' not without  
“a considerable Loss.

The

## The MORAL REFLECTION.

GREATLY did AURELIAN's Honour lie at stake by this Engagement: He gain'd no Glory by his Conquest over a Woman; and had the Victory been hers, his Shame wou'd have been immortal. A prudent Prince ought sometimes to expose his Life to Danger; but never his Reputation.

## The HISTORY.

" AURELIAN pursuing his March  
" beyond Palmira, found himself every  
" where endanger'd by the Ambushes laid  
" for him by the Industry of ZENOIA.  
" He therefore wrote her a Letter, offer-  
" ing her a Security of Life, and Liberty  
" to enjoy her Riches; provided she wou'd  
" submit to the Roman General's Choice  
" of her future Residence.

## The MORAL REFLECTION.

TO offer Conditions to an Enemy is good Conduct; for the Courteous promis'd him is an Occitation of Superiority, and an Introduction of Dominion over him. He seems already possess'd of Victory, who thinks on the Means to use it with Discre-  
tion; and the true time to boast of Power, is when we have Cause to fear, lest our Fears shou'd be discover'd.

## The HISTORY.

and **ZENOBLIA** refusing to refer her self to the Senate, AURELIAN laid Siege to **Palmira**, where she had retir'd for Refuge. When she perceiv'd no Possibility of any longer defending herself, she fled, in Disguise, towards **Perse**, with what she had most precious; but being pursu'd by the **Roman** Horse, she was taken Prisoner, and conduct'd to **AURELIAN**, who asking her, How she had the Courage to despise the **Roman** Emperors ? She return'd this Answer. *Thee alone I own as Emperor, because thou knowest how to overcome!*

**W**HAT SELVY did **AURELIAN** act in sending his Horse in pursuit of **ZENOBLIA**, for had she remain'd at Liberty, in the Greatness of her Courage, the chief Strength of the Enemy wou'd still have been unconquer'd. The Force of a Captain, consists in his Army; the Force of an Army, consists in the Mind of the Captain; and 'tis easier for a Captain to acquire the Command of a great Army, than for an Army to be commanded by a great Captain.

## The HISTORY

“*AURELIAN* had no sooner left  
 “*Syria*, than the *Palmirensians* revolted,  
 “ and made *ARCHELAUS*, the Kinsman of  
 “ *ZENOBIA*, their King; but the Emperor  
 “ immediately counter-march'd, took *Pal-*  
 “ *mira* by Force of Arms; and put all  
 “ the Inhabitants thereof to the Sword.  
 “ After this, he went into *Egypt* to sup-  
 “ press the Insurrection of that Kingdom,  
 “ thro' the Instigation of *FERMUS*, Com-  
 “ mander in those Parts, who had got him-  
 “ self proclaim'd Emperor.

## The MORAL REFLECTION

‘T IS the Office of a Prince to measure *Punishment* with *Crimes*, in such a man-  
 nier, as the *Offence* may be *corrected*, by  
 vittue of the *Chastisement*; but when  
*Crimes* are become *incurrible*, then the  
*Delinquents* ought of *Necessity* to be *ex-*  
*tirpated*, lest the *Force* of *offending* shou'd  
 prevail in the *World over Justice*. Thus,  
*Slaughters* may be made, where there's a  
*Necessity* of a *general Punishment*, for  
*Scaffolds* are the *Triumph*, the *Law* has  
 over *particular Vices*.

The

## The HISTORY.

“ THE RE remaining no more for the Reduction of the whole *Roman Empire* to its primitive State, than the subduing of TETRICUS, who held *France* and *Spain* under the Title of Emperor, AURELIAN march'd towards those Parts: but TETRICUS, on his Arrival, voluntarily submitted himself, whose Subjection render'd him Master of the World.”

## The MORAL REFLECTION.

THE Fruit of many Victories, is the Fortune to overcome, without engaging. The Fame of AURELIAN's great Power, reaching *France* and *Spain*, rais'd, in the Soldiers of TETRICUS, an Army against TETRICUS; who finding himself unable to preserve his *Title*, enter'd into Measures to preserve his *Life*. If 'tis not *Valour*, 'tis *Wisdom* to disarm one's self to Advantage.

## The HISTORY.

“ HE triumph'd in *Rome*, with the greatest Magnificence had been ever seen: he was conducted on a Chariot, belonging to the King of the *Goths*, drawn by four Stags; follow'd by ZENOPIA, fetter'd with a golden Chain; and after

“ her TETRICUS, accompany’d with an  
“ immense Quantity of the Enemies Spoils.

*The MORAL REFLECTION.*

THE R E was more Difficulty, for a Chariot to be drawn by four Stags, than by four Horses; but as the greatest Ornament of a Triumph, is the Multitude of Spectators, it behov’d him to invent something new to attract the Eyes of the People. Human Grandeur is attended with this Inconvenience; That without the Assistance of the Vulgar, neither Pomp, nor Grandeur can be compleated.

*The H I S T O R Y.*

“ A F T E R the Solemnity of the Tri-  
“ umph was over, he gave TETRICUS the  
“ Government of those Provinces, which  
“ now form the Kingdom of Naples; and  
“ endow’d ZENOBLA with large Possessions,  
“ sufficient to support the Grandeur of her  
“ Rank, while she liv’d.

*The MORAL REFLECTION.*

THE S E Donatives of AURELIAN, contain’d more Pomp, than the grand Solemnity of the Triumph; for the Appearance of ZENOBLA and TETRICUS, as bound and conquer’d Persons, only gave the People to understand, that she was an Empress and he

a Prince ; and thus they met with Reverence in their Disgrace, every one thinking it an Honour to behold an Empress of her Courage, and a Prince, who had possess'd *France* and *Spain* for several Years : whereas, by receiving his Bounties, they appear'd as wanting the Necessaries of human Life, which is the most abject Condition a Prince can possibly be reduc'd to : *AURELIAN* therefore might boast, that the greatest General in *Europe*, and the greatest Empress of the *East*, were both supported by his Goodness and Clemency.

### The HISTORY.

“ *AURELIAN* being already weary  
“ with this Interval of Peace, resolv'd to  
“ revenge the barbarous Imprisonment of  
“ *VALERIAN*, on the *Persians*, In his  
“ March, he threaten'd, on some Occasion,  
“ his principal Secretary, *MENESTRUS*, with  
“ Death, who drew up a List of Persons,  
“ whom he pretended the Emperor design'd  
“ to make away with ; and shewing it to  
“ those concern'd, they immediately enter'd  
“ into a Conspiracy, and assassinat'd him,  
“ as he was going one Day, with a small  
“ Retinue, from *Eraclea* towards *Bizan-*  
“ *tius* ; in the sixth Year of his Reign,  
“ and 288 after the Birth of our L O R D.

## The MORAL REFLECTION.

SECRETARIES are a Race of Domesticks; who, as they are privy to their Masters Secrets, have the Power of ruining them: they know their Inclinations, their Correspondence and Affairs; so are never unfurnish'd with the Means to revenge any little Mortification they may receive. "It's highly necessary therefore, either to wink at their Faults, or punish them in such a manner, as may deprive them of the Liberty of Speech.



TACITUS.

## TACITUS. XXXVIII.

## The HISTORY.

THE Army wou'd no longer elect the Emperors, but resign'd their Privilege to the Senate, and reserv'd that of confirming them. The Senate refus'd their Offer, and this Contest lasted six Months, during which time, the Senate manag'd all publick Affairs.

## The MORAL REFLECTION.

THESE Refusals were not the Effects of Complaisance, but a true Spirit of Policy; the Confirmation of the Senate, was that Act of Jurisdiction, which constituted a lawful Emperor; and the Army, elevated by the many glorious Actions of AURELIAN, wanted to augment in Authority, by having Ceremonies paid to them: but the Senate, all Men of sedate Minds, answer'd with equal Cunning, and rejoic'd to see the Election.

prolong'd; because in the mean time, they govern'd the Empire.

## The HISTORY.

" AT last the Senate elected Tacitus,  
 " one of the wisest among them; but he  
 " was so old, that going with the Army  
 " against the *Perfians*, he died of a Fever,  
 " on his March, in the City of *Tarsus*;  
 " in the sixth Month of his Reign; in the  
 " 66th Year of his Age; and the 289th  
 " after the Birth of Jesus Christ.

## The MORAL REFLECTION.

THE Army, accustom'd to act as they pleas'd, constrain'd the Senators to accept of the Election; and they made choice of an old, decrepid Man, in hopes that the Army, which requir'd a vigorous Emperor to endure the Fatigues of the War, wou'd not confirm him; or, at least if they shou'd, that they wou'd soon resume their former Privilege, and the Senate theirs. In Elective States, all, who aspire after Regal Authority, endeavour to render those Priests grateful, whose old Age promises an immediate Vacancy in the Throne.



## FLORIAN. XXXIX.

### *The HISTORY.*

“ **F**LORIAN, the Brother of TACITUS, assum’d the Title of Emperor, without waiting for the Election, either of the Senate, or Army; but hearing that the latter had determin’d in Favour of PROBUS, he caus’d his Veins to be open’d, and suffer’d himself to bleed to death.

### *The MORAL REFLECTION.*

THE Impatience of FLORIAN, gave the Senate and Army room to believe he claim’d the Empire by Succession; and therefore they agreed in the Exaltation of another, tho’ FLORIAN was thought deserving it; because the *Zeal of Authority*, considers not the *Virtues* of others, but its *own Support*. Jurisdiction surpasses all other

Considerations ; and every Republick chuses rather to be govern'd, even by the *worst* of Princes, who are *elected*, than by the ~~best~~, who are *intruded*: for how good or ill soever their Morals may be, they change with the Prince ; but the Titles of Domination always remain.



PROBUS

# THE HISTORY OF PROBUS.

## PROBUS. XL.

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### The HISTORY.

“ **P**ROBUS, born in *Sermius*  
“ in *Hungary*, was a very va-  
“ liant Soldier, and a Prince of  
“ good Morals. After his Ac-  
“ cession to the Imperial  
“ Throne, he went to attack the *Germans*,  
“ who had taken possession of *France*. The  
“ Armies met, and came to a bloody Battle,  
“ which lasted the Space of two Days, the  
“ Night only being set apart as an Interval to  
“ take breath. The Victory seem'd dubious :  
“ sometimes inclining to one side, and  
“ sometimes to the other ; but at last  
“ PROBUS remain'd victorious, with the  
“ Death of thirty thousand of the En-  
“ my.

### The MORAL REFLECTION.

THE *Germans* fought, because they  
were oblig'd to defend themselves ; the *Ro-  
mans*,

mans, because they thirsted after the Glory of overgoming: the one had Recourse to Necessity to save their Lives; the other contemn'd Life, to exercise their Power. Hence it is, that the Germans first gave way, and the Romans supported the Fatigue of the Battle, till the Victory entitl'd The Germans charg'd with Fear; PROBUS attack'd with Courage; and he, who is daring in Action, always prevails over him, who fears.

THE HISTORY.

"AFTER this Defeat of the Germans, he wou'd oppose the Sarmatians, who had committed several Acts of Hostility in Scythia, where the major Part of them were slain by him. This Conquest so much terrify'd the Goths, that they entreated him, by amicable Treaties, to settle a good Understanding with him.

THE MORAL REFLECTION.

HAD PROBUS been conquer'd, the Goths wou'd have courted the Alliance of the Sarmatians; but proving victorious, they sought to become his Friends; judging it good Policy to adhere to the strongest Party: whereas, the Reason, why the Romans so often oppress'd the Barbarians, was this: because true Policy of State, teaches to lend Assistance to the weakest, to prevent too great

great increase of Strength in an Enemy, and to keep puissant Powers in an equal Balance.

### THE HISTORY.

HE subduc'd the Province of *Isauria*,  
on the Confines of *Cilicia*, which had re-  
volted; divided the Fields therof among  
the oldest of his Soldiers; and regain'd  
*Syria*, *Palestine*, and *Judea*, chiefly  
possess'd by the *Idumeans*, a People of  
*Ethiopia* & *Egypt*.  
of the *Idumeans* follow'd him, and  
aid'd to *The Mural* *RELECTION*.

It's more prudent to confiscate the Estates of Rebels, than to make them suffer the Law: Death only punishes their Persons; whereas, Confiscation affects their Property, and creates in them Horror for a Crime, which has produc'd such dire Effects in their Family: Besides, when Subjects perceive a Prince augments his own Coffers by their Misdemeanours, they have a double Fear: the one of his Army, the other of his Laws. Hence it may be inferr'd, that all, who claim any Right of Heirship, will have a watchful Eye over him, who must bequeath it: he will be careful of his Fidelity, not to remain a *Beggar*; and *Loyalty* join'd with *Interest*, may be depended on.

The

1. Beyond her, I went to consider much  
and to see **The HISTORY** and to

“ HE declar’d War against NARSEUS,  
“ King of *Parfa*, who purchas’d a Peace  
“ for a considerable Sum of Money, and  
“ agreed to all the Conditions, prescrib’d by  
“ the Empror. *See* **The HISTORY** and **The  
MORAL REFLECTION**.  
“ A rich Treasury often contributes more  
to the Preservation of Kingdoms, than a  
well-stor’d Arsenal. The Troops of NAR-  
SEUS, were not powerful enough to make  
good his *Resistance*, but the Force of his  
Gold, supported his *Defence*; The one that  
rather to purchase his own, than to lose it in  
the other, who desir’d not to pass the Con-  
fines of the *Roman Empire*, esteem’d it his  
good Fortune, to have the Power of dispo-  
sing of what was not his Right, and to have  
discover’d the Art of heaping up *Treasures*,  
by *Mercy*, and *Oppression*.

“ About this time, the World en-  
joy’d a perfect Tranquillity; but it lasted  
not long, for the *Egyptians* proclaim’d  
“ SATURNINUS Empror, who was after-  
wards defeated and slain in Battle,

*The MORAL REFLECTION.*

A long Series of Peace, in powerful Kingdoms, is neither *possible*, nor *desirable*. It is not *possible*; because where a Country is very populous, there will, of Necessity, be some factious and ambitious Spirits. It is not *desirable*; because an uninterrupted Peace corrupts the Soldiers, and indulges them so much in Idleness, that when occasion requires their Conduct and Valour to preserve the State, they are Strangers to their former Discipline. Political things are like *natural* ones; produc'd and preserv'd by *Motion*; and as soon as that *Motion* ceases, they immediately decay.

*The HISTORY.*

“ **T**WO renown'd Captains, BONESCUS  
“ and PROCULUS, the *one* commanding in  
“ *England*, the *other* in *France*, influenc'd  
“ their Legions to proclaim them Emperors;  
“ but PROBUS hastening to oppose them,  
“ BONESCUS hang'd himself, and PROCULUS  
“ was kill'd by the *French*, in hopes, by  
“ this Action, to re-establish themselves in  
“ the Emperor's Favour.

*The MORAL REFLECTION.*

IT was the Policy of those Days, to seduce the Generals of the Army to revolt, with

with a View of shaking off the *Roman Yoke*; and when such Designs prov'd abortive, to sacrifice them to the Indignation of the Emperor, and to make their Friends appear guilty, that they might pass unpunish'd; for Treachery was accounted no Crime, when attended with Advantage.

### The HISTORY.

THE Goths and Vandals inhabiting Thrace, by the Generosity of Probus, who had given them Lands and Houses, that they might cultivate the Country they had destroy'd, rose up against their neighbouring Provinces, pillag'd and burnt where-ever they pass'd; but by the unexpected Advance of the Emperor, Numbers of them were kill'd, and the rest fled from the Confines of the *Roman Empire*.

### The MORAL REFLECTION.

TO permit Strangers to inhabit a ruin'd Country, in order to cultivate and people it, is a laudable and necessary Care; because it prevents the Provinces from becoming Deserts; but to suffer them to live there, according to their own Laws and Customs, is a kind of Alliance a Prince accedes to, against his own Interest, and furnishes his Enemy with the means of assaulting him.

All

All Nations, which support themselves in a foreign Country, bear with them their native Soil, and where they are ~~not~~ <sup>not</sup> welcome, Hospitality, they endeavour to ~~win~~ <sup>win</sup> themselves by Jurisdiction, and convert Gratitude into Treachery.

## *The HISTORY.*

“ BEING return’d to *Rome* to a most  
“ glorious Triumph, he thought of enlarg-  
“ ing the Limits of the Empire, by oppres-  
“ sing the *Perſians*, who, next the *Roman*,  
“ form’d the most considerable Kingdom in  
“ the World; but passing thro’ *Sclavonia*,  
“ he was kill’d by his own Soldiers, in the  
“ 6<sup>th</sup> Year of his Reign, and 295 after the  
“ Birth of our *Lord*.

## The MORAL REFLECTION.

WHEN King NARSEUS purchas'd a  
Peace at so dear a Rate, he only deferr'd the  
War: PROBUS was sensible what Advan-  
tages might be hoped for, in a Country, where  
*Treasures* were furnish'd with more Facility  
than *Men*; and where *Gold* was more plen-  
tiful than *Steel*. He did not quit *Persia*,  
with a *Desire* of going to *Rome*; but went  
to *Rome*, with a *View* of returning into  
*Persia*.

CARUÁ.



## C A R U S. XLI.

### *The HISTORY.*

" CARUS by Parentage a  
 " Sclavonian, but by Birth a  
 " Roman, being elected Em-  
 " peror, chose for his Col-  
 " leagues, NUMERIANUS and  
 " CARINUS, his Sons ; and then caus'd a  
 " strict Search to be made for the Murde-  
 " rers of PROBUS, whom he punish'd with  
 " the utmost Severity.

### *The MORAL REFLECTION.*

TO revenge the Assassination of PROBUS, was not only *Justice*, but likewise a *prudent* Step for his own future *Safety* ; because the Punishment of the Murderers, made their Crime be look'd on with Horror by others. When the *Call of Justice* is pleasing to a Prince, to be deaf to it, is to acquire the Character of merciful, and produces no ill Consequences ;

sequences ; but when, on the contrary, the *Crime* has contributed to the Interest of a Prince, he ought to shew no Inclination to pardon it, lest the Judge shou'd be guided more by *Flattery*, than *Justice*.

### *The HISTORY.*

“ HE went against the *Sarmatians*, who  
“ had enter'd *Pannonia*; kill'd six thou-  
“ sand of them ; took twenty thousand  
“ Prisoners, and put the rest to flight.

### *The MORAL REFLECTION.*

THO' the *Sarmatians* had been so often subdu'd by the *Romans*, yet they cou'd not, every now and then, refrain pillaging the Provinces belonging to the Empire, being dissatisfy'd with their own barren Country. At present, they are a very peaceable People, and live contentedly at home ; because they enjoy the Advantage of Commerce, which not only affords them what's *necessary*, but also what's *superfluous*. The Policy of all flourishing States, bordering on Territories less fertile in Provision, ought to be this : To supply their Wants by way of Traffick, and make them *buy*, what else they wou'd take away by *stealth*.

## The HISTORY.

“ HE committed the Government of  
 “ the *West* to his Son **CARINUS**, and  
 “ march’d himself against the *Perſians* ;  
 “ from whom he took *Seleucia* and *Tesi-*  
 “ *fontes* by Force of Arms ; and as he  
 “ was prosecuting his Victory, a Thunder-  
 “ bolt struck him dead in his Tent, with  
 “ many others ; in the second Year of his  
 “ Reign ; and 297. after the Birth of our  
 “ Blessed REDEEMER.

## The MORAL REFLECTION.

TO the Glory of being victorious, **CARUS** was desirous to annex that of making Acquisitions ; and chose to make them in *Perſia*, not in miserable *Sarmatia* ; because as *Pannonia* was a rich Country, adjoining to *Sarmatia*, it was expedient not to prevent the frequent Incursions of the *Sarmatians* therein, that the *Roman Forces* might still be necessary for its Defence : whereas, the Conquests he made in *Perſia*, were of singular Advantage, as well for the Richness of the Country, which in time of Peace abounded in every thing, as for the Powerfulness of that People, who as they frequently disturb’d the Confines of the Empire, it was prudent to make an Acquisition of some important Places in their King-  
 dom,

dom, that rising for the future, they might be diverted by a War at home, and constrain'd to recover their own, before they invaded the Dominions of others.

### The HISTORY.

“ IMMEDIATELY after the Death  
“ of CARUS, the Army elected his Son  
“ NUMERIANUS Emperor; but his Father-  
“ in-Law, ARRIUS APER, aspiring after  
“ that Dignity himself, murder'd him in  
“ the Litter, which he travell'd in. DIO-  
“ CLESIAN, one of his Generals, beholding  
“ the Blow, kill'd APER in the Fact, and  
“ verify'd what had been foretold him in  
“ France by a Woman call'd BRÉSDA, *viz.*  
“ *That when he had kill'd a wild Boar,*  
“ *he shou'd be Emperor.*

### The MORAL REFLECTION.

*DIOCLESIAN* not being able to hinder the death of NUMERIANUS, resolv'd to revenge it in the face of the Conspirators, without consulting his own Danger; and this Action of a zealously faithful *Subject*, recommended him to the Succession of his *Sovereign*. A Person, who for a just Cause spares not his Life, possesses the principal Virtue of a Prince; which is to prefer his Duty to all other Considerations.



## DIOCLESIAN. XLII.

### The HISTORY.

"  *CARINUS*, second Son of  
 " CARUS, hearing of the death  
 " of his Father and Brother, got  
 " himself proclaim'd Emperor in  
 " *France*, where he then commanded ;  
 " and set forwards towards the *East*, with  
 " a powerful Army, to oppose DIOCLESIAN.  
 " The two Competitors came to a warm  
 " Engagement, which was decided by the  
 " Death of *CARINUS*, and DIOCLESIAN  
 " remain'd Emperor.

### The MORAL REFLECTION.

HAD not *CARINUS* march'd into the  
*East*, DIOCLESIAN, who design'd to carry  
 on the War against the *Perians*, wou'd  
 have sent some of his Generals against him,  
 and the Disparity in the Contention wou'd  
 have always prov'd on the side of *CARINUS* ;  
 for

for had he overcome DIOCLESIAN in the Persons of his Generals, the Victory concluded not the War; because DIOCLESIAN himself was still in Being; and had he lost the Battle, then DIOCLESIAN was confirm'd in the Empire, without having expos'd himself to the Danger of losing it: It was his Interest therefore to attack where DIOCLESIAN commanded, because the whole War depended on the Overthrow of his Person.

### *The HISTORY.*

“ THE Peasants of *France* refus'd to  
“ acknowledge DIOCLESIAN as Emperor;  
“ form'd numerous Bodies, and put them-  
“ selves under the Conduct of AMANDUS  
“ and ÆLIENUS. On this News, DIOCLE-  
“ SIAN dispatch'd MAXIMINIAN, whom he  
“ nominated CÆSAR, to quell them; who  
“ after several Engagements, reduc'd them  
“ to their respective Obedience.

### *The MORAL REFLECTION.*

DIOCLESIAN created MAXIMINIAN, CÆSAR, before he entrusted him with the Charge of suppressing the Rebels, that the greatness of the Distance might not seduce him to betray his Trust; for he thought

it more prudent to leave him the whole Empire after his Death, than to suffer him to enjoy a Part of it, while he was living: thus, he declar'd him a *Prince*, the better to preserve him a *Subject*.

### The HISTORY.

“ REBELLIONS rising in *England*,  
 “ and *Africa*; and *Narseus*, King of *Per-*  
 “ *sia*, entering *Mesopotamia*, *Dioclesian*,  
 “ to remedy these Disorders, which hap-  
 “ pen'd all at once, declar'd *Maximinian*  
 “ his *Colleague*, and gave him the same  
 “ *Liberty* with himself, to elect another  
 “ *Cæsar*.

### The MORAL REFLECTION.

*Dioclesian* chose to engage many in his Interest, to lay every one of them under a necessity of being faithful to him, and that they cou'd not rebel against him, without rebelling against *themselves*. The most important Policy, a Monarch can practise, is this: to keep his Ministers in a continual Belief, that no sinister Dealings can be so advantageous to them, as the Favour of their Prince.

*The*

blow off his Head, and the following Month he  
was inform'd of the death of his Son, and  
brother, and the Succession of

**Dioclesian** nominated for  
" his CÆSAR, **GALERIUS MAXIMINUS**,  
" surnam'd **ARMENTARIUS**, whose Father  
" was a Cow-Herd; and **MAXIMINIAN**  
" made choice of **CONSTANTIUS CHLORUS**,  
" Nephew to the Emperor, **CLAUDIUS SE-  
CUNDUS**.

### The MORAL REFLECTION.

IT IS probable Dioclesian elected for his Dependant, a Person of an obscure Birth, for two Reasons; one *private*, the other *political*. The *private* Reason might be, that being the Son of a poor Man himself, he therefore wou'd not exalt one, who cou'd boast himself any way superior to him in Pedigree: And the *political* Reason might be, that **GALERIUS** having, by his great Qualities, advanc'd himself by Degrees to the Rank of a *Roman* General, he oblig'd all the Soldiers, and the whole World by his Preferment; and also shew'd, that the Meanest in the *Roman* Empire might become a Prince. This Conduct was certainly great Policy in Dioclesian; for as there was a necessity at that time, to be supply'd with a vast number of Soldiers, to oppose so many Rebels and Enemies, it animated the People, and

gave every Peasant hope, that by an Application to Arms, he might become Master of the World. MAXIMINIAN, on the contrary, made choice of a Prince for his CÆSAR, not to offend the Nobility, who wou'd have detested a Government, where they visibly beheld their own Declension.

## The H I S T O R Y.

“ THIS Partition being made, DIOCLESIAN set forward against ACHILEUS, “ Chief of the Rebellion in *Egypt*; GALERIUS march'd to attack NARSEUS, “ King of *Persia*; CONSTANTIUS went to “ reduce CERAUSIUS, who had been declar'd Emperor in *England*; and MAXIMINIAN to quell the *Quingentianians* in “ *Africa*, who were the old Soldiers, that “ PROBUS had recompens'd in those Parts, “ by the Distribution of Fields, taken from “ the Enemy.

## The M O R A L R E F L E C T I O N.

THE Expeditions of the two CÆSARS, were more remote from *Rome*, than those of the two Emperors; for tho' *Africa* was not near, as to its Scituation, yet it was the nearest, considering the shortness of the Voyage by Sea, which requir'd no more than a few Days sail to *Italy*. A Prince ought

ought as little as possible to absent himself from his Residence : the regulative Tribunals of Government are held at Court, which are his Mind ; and the Mind of a Prince, is not in its proper Place, when disunited from the Person who reigns.

### The HISTORY.

“ THE Enterprizes of DIOCLESIAN and  
“ MAXIMINIAN, were crown’d with an en-  
“ tire Victory ; but the two CÆSARS prov’d  
“ not so successful : GALERIUS was defeated  
“ by the *Perians*, and CONSTANTIUS was  
“ oblig’d to make Peace with CERAUSIUS,  
“ who still remain’d Master of *England*.

### The MORAL REFLECTION.

THE two Emperors had no occasion to repine at the ill Success of their CÆSARS, since it render’d them more submissive, and dependent on their Superiors ; and convinc’d them, that they stood very much in need of their Instructions, and Excuse ; nor was this all the Advantage they reap’d : they were found necessary for the Support of the *Roman* Empire ; whereas, had the two CÆSARS prov’d victorious in their first Expeditions, the Populace, who commonly go backward in their Hopes, wou’d have neglected the two *old* Emperors, to have flat-  
ter’d

ter'd the two young ones, being known capable of the Government."

### The HISTORY.

" **ACHILEUS** was made Prisoner by **Dioclesian**, when he took *Alexandria* by Force of Arms, after eight Months Siege; and as a Punishment for his Rebellion, was given to Lions, who instantly devour'd him. **MAXIMINIAN** having in several Engagements defeated the **Quingentianians**, reduc'd them to demand Peace, and to observe their Subjection.

### The MORAL REFLECTION.

**ACHILEUS** was a brave Soldier, and tho' conquer'd, acquir'd a great Reputation, in sustaining, with so much Vigour, an eight Months siege, against so formidable a Power. **Dioclesian** therefore judging it pernicious to the *Roman Empire*, that a Rebel shou'd preserve a glorious Character in the World, condemn'd him to a particular ctuel Death, that the Fame of his terrible **Disgrace**, might drown that of his Reputation; and that the Praise of his **Valour**, might be bury'd in the dreadful Memory of his **Punishment**.

It is to be observed, that **Dioclesian** is now **The**

## The HISTORY.

“ *GALERIUS* going, as well to  
“ pay his Devoirs, as to make his Excuse  
“ to the Emperor, whom he found in his  
“ Litter out of the Palace, *Dioclesian*  
“ suffer’d him to run a considerable time  
“ by the side of it, before he answer’d him;  
“ and then at last said: *Go! and assemble*  
“ *together another Army, and seek to re-*  
“ *gain your Honour.* Accordingly he did,  
“ and in a bloody Battle, overcame *Nar-*  
“ *seus* in high *Armenia*; made such vast  
“ Acquisitions, and took so many Priso-  
“ ners, that when he afterwards paid his  
“ Court to *Dioclesian*, he was receiv’d  
“ with all the Demonstrations of Love and  
“ Affection by him.

## The MORAL REFLECTION.

SEVERITY in a Master, is a laudable Act of Superiority; neither can there be a more laudable Severity, than that which *stings to Amendment*. *Dioclesian* reprimanded his *Galerius* with so much Prudence, that amidst the Reprof, he disco-  
cover’d a good Opinion of him; deem’d him capable to repair his Honour, and to surmount *Fortune* by his *Valour*: and *GA-*  
*LERIUS*, more *pleas’d* with the good Op-  
nion of *Dioclesian*, than *offended* at his  
Re-

Reservedness, took fresh Courage, and prov'd Conqueror; which *Victory* was owing to the *Reproach* of having *lost*. Thus, a Prince truly corrects when he reprimands, without *Contempt*; and how amiable is it in *Majesty* to appear *kind* in the midst of *Rigour*, and with the *Severity* of a *Judge*, blend the *Tenderness* of a *Father*!

### The HISTORY.

“**CONSTANTIUS CHLORUS**  
“ being attack'd by the *Germans*, in his  
“ Retreat from *England*, surpriz'd the E-  
“ nemy's Camp in the Obscurity of Night,  
“ and cut off almost sixty thousand near  
“ the City of *Cigones* in *Flanders*, repair-  
“ ing, by this Victory, his former ill Suc-  
“ cess.

### The MORAL REFLECTION.

THO' **CONSTANTIUS** had made a vigorous Opposition against **CERAUSIUS**, and fully discharg'd the Duties of his Command, yet he return'd dissatisfy'd, because he had lost. 'Tis not *Desert*, but *Victory* that crowns the End of Martial Undertakings; nor is it enough, for the Acquisition of Glory, to have done what's requisite; we must obtain what we attempt: *Valour*, in *Disgrace*, attracts *Compassion*, not *Applause*;

and, CONSTANTIUS was more afflited to think, of the Romans Commiseration, than to have lost the Battle against the English. *Courage* took away the *Blame*; but *Fortune* took away the *Praise*.

### *The HISTORY.*

“ *DIOCLESIAN* having assum’d  
“ the Title of *Jove*, and *MAXIMINIAN*  
“ that of *HERCULES*, with the two *CAESARS*  
“ enter’d *Rome* in Triumph, which was  
“ perform’d with all possible Magnificence;  
“ conducting with them, the Wives and  
“ Sons of the *Persian* King, with many  
“ Chariots, laden with rare and precious  
“ Spoils.

### *The MORAL REFLECTION.*

TO have conquer’d Rebels and *Barbarians*, was a Triumph common to all the four *Heroes*; but the *particular Glory* of *DIOCLESIAN* therein, consisted in conducting three *victorious Princes*, who were all his Dependents. The *Trophies* and *Spoils*, brought from three Parts of the World, were acquir’d by the *Force of the Armies*; but to have maintain’d a *due Obedience*, and *perfect Harmony* between three Princes of the *Roman Empire*, was an *Undertaking*, effected by the *Force of his Mind*, which, by

by giving the Name of *Sovereign* to each, had the Art to keep them all under *Subjection*. The *Common-People* prais'd the *Strength* and *Unity* of the *Colleagues*; but the *Politicians* admir'd the *Wisdom* and *Prudence* of their *Head*.

### The HIST O R Y.

“ A F T E R DIOCLESIAN had procur'd  
 “ a perfect Tranquillity thro' the Empire,  
 “ and render'd it rever'd and obey'd by all  
 “ the World, he renounc'd it in the 20th  
 “ Year of his Reign, and retir'd to *Salo-*  
 “ *nicha*, a City of *Dalmatia*, his native  
 “ Country, to enjoy, in Repose, the lat-  
 “ ter Years of his Life. MAXIMINIAN,  
 “ thro' his Persuasions and Example, made  
 “ the same Renunciation in *Milan*, leaving  
 “ the Empire to CONSTANTIUS and GA-  
 “ LERIUS, 317 Years after the Birth of our  
 “ Blessed L O R D.

### The MORAL REFLECTION.

THE Littleness of this great World, is such, that if he, who has render'd himself Master of it, desires to climb higher, let him despise it. The whole Earth, tho' all in Revolutions, was but a Field, sufficient to

to employ DIOCESIAN's Mind, for more than 20 Years; yet a small Extent at last contain'd it. By *acquiring* the World, he shew'd, that a *Part* of it belong'd to *others*; but by making a *Present* of it, he shew'd, that it was *his own* to give.

### *The HISTORY.*

“ *DIOCESIAN* was several times entreated to resume the Empire; “ but there was no Possibility of drawing him from cultivating his Garden, “ in which he declar'd he enjoy'd infinitely more Peace and Consolation of Mind, “ than amidst all the Pleasures and Grandeur of a Court. This Resolution excited the Admiration of the whole World, but particularly the *Christians*, whom, during his Administration, he had cruelly persecuted.

### *The MORAL REFLECTION.*

IF he, who has assum'd Fortitude, *gives way*, he *breaks*; if he, who is on a Pinnacle, *moves*, he *precipitates* himself. When Entreaties are *convincing*, it's *Strength to yield*; but when they are compos'd of *Delusions*, to *consent* to them is *Cunning*. DIOCESIAN was courted by the *Romans*, because

because they had lost a *good Emperor*,  
but the *Empire* was not courted by DIO-  
CLESIAN, because by remaining in Soli-  
tude, he had *lost Nothing*.



Con-



## CONSTANTIUS CHLORUS.

### XLIII.

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#### The HISTORY.

“  *CONSTANTIUS* remaining Emperor, assign'd to his Colleague *GALERIUS*, the Governments of *Sclavonia*, *Macedonia*, *Thrace*, *Greece*, *Asia*, *Egypt*, *Syria*, and all the *East*; and a little time after add'd to them, *Africa* and *Italy*, reserving for himself, *France*, *Spain*, *Germany* and *England*.

#### The MORAL REFLECTION.

NO Nation in the World ever acquir'd so much Dominion as the *Roman*; a thing well worthy of wonder, as *Italy* was neither so populous, nor so abounding in Provision, as many other Countries, which frequently supply'd it with Corn; and as the Armies of the *Romans*, were never so numerous

merous as those of the *Barbarians*, whom they destroy'd on their Incursions on the Empire. Hence it may be inferr'd, that it is not the *Number*, but the *Minds* of Men, which give *Power*; and tho' many of the Emperors were not *Romans* by *Birth*, yet they were such by their *Education*. *Men* beget *Men*; but good *Constitutions* and *Maxims* produce *Princes*. A *Shepherd* guides his *Flock*, feeds it, shears it, and sends it to the Slaughter-House at pleasure, because all of it put together, can't claim the same Conduct as the *Shepherd*.

### *The HISTORY.*

“ A F T E R having regulated the Affairs of State, for the Support of Justice in his Absence, he went to *England* (which was return'd to its former Subjection) in hopes to introduce a better Form of Government there, and to prevent its being liable to so many Comotions; but being seiz'd of a malignant Fever in *York*, he died of it in a few Days; in the second Year of his Reign; and 319 after the Birth of JESUS CHRIST; leaving his Son CONSTANTINE the Great to succeed him.

### *The MORAL REFLECTION.*

THE first Care of CONSTANTIUS, after his Accession to the Empire, was that, which

which ought to be the first in every Prince, who enters on the Government of a State; *viz.* To visit his *Dominions*; stock them with *good* Laws, and abolish the *bad* ones: *Arms* take possession of a *Country*; but the *Laws* take possession of the *Hearts* of *Men*: *Men* therefore, and not *Territories*, form *Kingdoms*. The Administration of *Justice*, prevents *private* Injuries; and when *private* Persons observe their respective Obligations, the *Publick* enjoys Tranquillity; and in the Tranquillity of the *Publick*, all the Felicity of a *Prince* consists.





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 E M P E R O R S,  
 W H O  
 Reign'd in *R O M E.*



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*F I N I S.*



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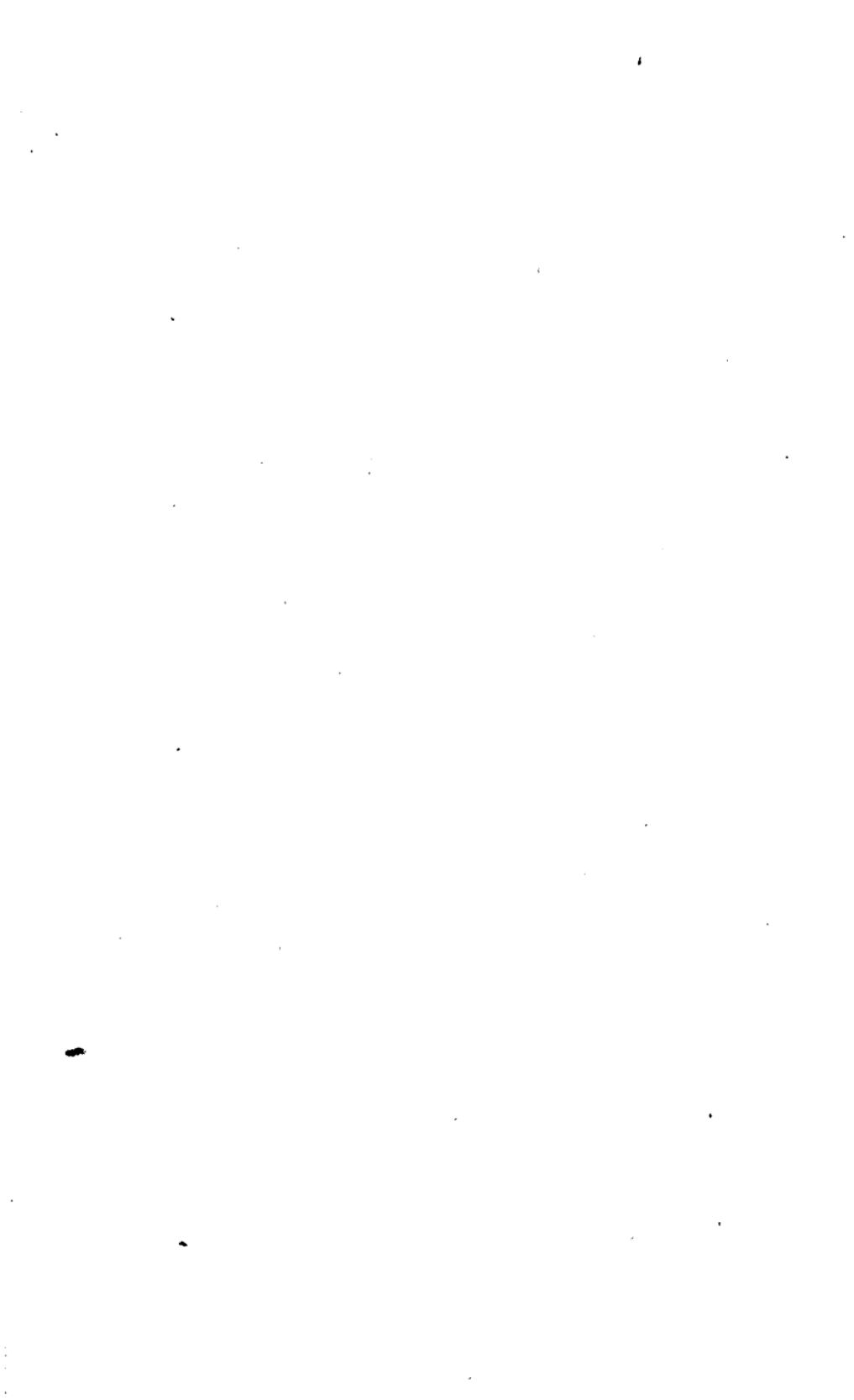
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